

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,
The Secretaries and Treasurers of the Domestic and Foreign Committees, *ex officio*,
And, appointed by the General Convention of 1880, sitting as the Board of Missions,

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Rev. H. Dyer, D.D.

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Rev. Noah Hunt Schenck, D.D.

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REV. A. T. TWING, D.D., *Secretary of the Board.*

REV. A. T. TWING, D.D., *Secretary,*
MR. WM. BAYARD CUTTING, *Treasurer,*
FOR DOMESTIC MISSIONS,

REV. JOSHUA KIMBER, *Secretary,*
MR. JAMES M. BROWN, *Treasurer,*
FOR FOREIGN MISSIONS,

22 Bible House, N. Y.

23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December, March, June, and September.

AUGUST, 1882.

SYSTEMATIC OFFERING PLAN.

WE are nearing the close of the second year's work under the plan of Systematic Offerings adopted by the Board of Missions in October, 1880, and repeatedly set forth to the Church in its details.

The plan has not yet been very generally adopted, as it was earnestly hoped it might be; but the second year seems to have succeeded better than the first, since (without perceptible diminution of the amounts remitted to the Treasurers of the Domestic and Foreign Committees) the receipts for General Missions had increased up to July 1st, as compared with the same term in the previous fiscal year in the amount of \$4,875.00. With the hope that a very much larger number of parishes may be moved to forthwith adopt the plan, we give a few facts bearing upon the subject.

In sixty-seven parishes which sent in lists of subscribers' names for publication for the year ending September 1st, 1881, thus indicating that by them the Systematic Offering Plan had been worked in its essential details, we find an increase of sixty-four per cent. in the total offerings, over those of the

previous year. In connection with this it should be remembered that the plan was probably in use on an average only about one-half of the year, and that in many of these parishes one or more church offertories are probably included in the totals which show the above increase. These sixty-seven parishes are of the average size, as indicated by their number of communicants, and are located in twenty-nine Dioceses and Missionary Jurisdictions.

The following circular has just been sent to all the Rectors throughout the Church, to which we renewedly call attention, begging that we may be favored without delay with the answers to the queries therein set forth, and that if any of the circulars have not reached their destination, those Rectors who failed to receive them will kindly act on *this* invitation.

REV. AND DEAR SIR :

In conformity with a provision of the plan for Systematic Offerings for Missions, adopted by the Board of Missions at their last session, in October, 1880, the blank on the reverse side of this leaf is sent out in order that, where it is desired, the list of names of contributors may be sent us for publication with the Annual Report. Notice is hereby given that only such lists of names as are sent us between this date and September 1st in connection with the return of these blanks, can be published in this way.

Previous to the setting forth of this Systematic Plan for individual pledges and their collection, many Parishes and Sunday Schools had adopted somewhat similar plans, and are continuing them; others are known to be carrying the plan, or slight modifications of it, into effect through already organized branches of the Woman's Auxiliary, Parish Missionary Societies, and other working organizations; while many for the present continue the parish offerings for Missions at stated seasons in the year. In order that we may this year have an accurate statement of facts, from which we can prepare statistics, will you kindly fill in answers to the following questions, and mail this back to us by the first opportunity. *We hope to receive back every blank sent out, with every question answered*, even though part of the information regarding many parishes is already in our possession at the Mission Rooms, as it will greatly facilitate work.

1. What permanent organization is there in the Parish which aids the work of the General Missionary Society of the Church ?
2. What is the scope and method of its work ?
3. What result has been attained for the fiscal year ending September 1st, 1882, for Domestic Missions, for Foreign Missions, or for both together ?
4. Does the organization or plan of work embrace the Sunday-school, whose members must be the future supporters of the Missionary Society ?
5. What Parish collections have been taken for the Society at the Services during the year ?
6. What sermons or addresses have been delivered in the Parish on Mission work during the year ?
7. What is the number of Communicants ?

8. What is the number of Parishioners? (of which in the Sunday-school, how many?)

9. What gross amount was raised in the Parish for *all* Church purposes during the past year?

We will be glad to receive any information not covered by answers to the foregoing questions, regarding this line of work in the Parish.

If there is at present no organization, or plan of work as above indicated, can not one be set on foot, in some form (either the Systematic adopted by the Board of Missions, or some other), early in the new year, even though the beginning be small? Any inquiries in this connection will be gladly answered by the Secretaries, and printed details furnished. We hope at no distant day to see a growing organization and a systematic plan of work for Missions in every Parish and Mission in this land.

BY WAY OF ENCOURAGING ACTION UPON THIS SUGGESTION IT MAY BE STATED THAT THOSE PARISHES WHICH ADOPTED THE "SYSTEMATIC OFFERING PLAN" LAST YEAR SHOWED AN INCREASE IN THEIR CONTRIBUTIONS OVER THOSE OF THE PRECEDING YEAR OF SIXTY-FOUR PER CENT.

We are very faithfully yours,

A. T. TWING,
JOSHUA KIMBER, } *Secretaries.*

SPIRIT OF MISSIONS.

THE Editors would be glad to have returned to these Rooms a few copies of the January number of this magazine for the current year as the edition is exhausted.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from June 1st to July 1st, 1882.

*Lenten and Easter Offerings.

ALABAMA.		DELAWARE.	
Eutaw—Mrs. Dr. R. C. Watkins.....	5 00	Newark—St. Thomas' Church, Mrs. S. M. Curtis, for Foreign Missions.....	50 00
ALBANY.		Wilmington—St. John's Church.....	52 13
Claverack—Trinity Church.....	1 69		102 13
Salem—St. Paul's Church.....	8 00	IOWA.	
Walton—Christ Church.....	4 00	Auamosa—*St. Mark's Church S. S.....	7 88
	13 69	LONG ISLAND.	
CENTRAL NEW YORK.		Brooklyn (South)—Church of the Atonement	8 81
Guilford—Christ Church.....	3 15	Flushing—St. George's Church.....	29 82
Sherburne—Christ Church.....	13 11	Jamaica—Grace Church.....	70 70
Syracuse—St. Paul's Church, Rev. H. R. Lockwood's Pledge.....	12 00		109 33
	28 26	MAINE.	
CENTRAL PENNSYLVANIA.		Biddeford—Christ Church.....	2 00
Lancaster—St. John's Church.....	16 48	Brunswick—St. Paul's Church.....	17 23
Rev. C. F. Knight's subscription.....	25 00	Dresden—St. John's Church.....	8 10
Marietta—St. James' Church.....	5 58	Portland—All Saints' Cathedral... ..	40 00
Troy—St. Paul's Church.....	5 50	Saco—Trinity Church.....	12 00
	52 56	Richmond—St. John's Church.....	4 07
CONNECTICUT.			83 40
Middletown—Church of the Holy Trinity ...	1 00	MARYLAND.	
Wallingford—St. Paul's Church	15 50	Baltimore Co. (Glencoe)—Immanuel Church.	31 57
Woodbury—St. Paul's Church.....	13 00	Howard and Anne Arundel Cos.—Christ Church.....	4 50
	29 50		36 07

MASSACHUSETTS.		
<i>Framingham</i> —St. John's Church, through	12 00	
Woman's Auxiliary	25 65	
<i>Jamaica Plains</i> —St. John's Church	4 08	
<i>Medway</i> —Christ Church	5 35	
<i>Milford</i> —Trinity Church	3 50	
<i>Natick</i> —St. Paul's Church, through Woman's	70 00	
Auxiliary	120 58	
<i>Salem</i> —St. Peter's Church	5 06	
MICHIGAN.		
<i>Croswell</i> —Christ Church	10 00	
<i>Houghton</i> —Trinity Church	1 90	
<i>Ovid</i> —Trinity Church	6 90	
<i>St. John's</i> —St. John's Church	23 86	
MINNESOTA.		
<i>Red Lake</i> —Church of St. John in the Wilder-	1 82	
ness	3 62	
<i>Shakopee</i> —St. Peter's Church	5 68	
<i>White Earth</i> —*Church of St. Columba S. S. ..	1 50	
<i>Wild Rice River</i> —Church of the Epiphany ..	12 62	
NEW HAMPSHIRE.		
<i>North Conway</i> —Christ Church	11 63	
NEW JERSEY.		
<i>Fairview</i> —Trinity Church	12 30	
<i>Rahway</i> —St. Paul's Church Guild	17 62	
<i>Trenton</i> —Trinity Church	51 49	
NEW YORK.		
<i>Harrison Station</i> —Sunday-school, through	81 41	
Woman's Auxiliary	2 00	
<i>Newburgh</i> —St. George's Church	19 58	
<i>New York</i> —St. Luke's Hospital	52 00	
<i>Nyack</i> —Grace Church	50 45	
<i>West New Brighton</i> —Church of the Ascen-	62 48	
sion	186 51	
NORTH CAROLINA.		
<i>Lenoir</i> —St. James' Church	5 95	
<i>Lincolnton</i> —St. Luke's Church	2 75	
<i>Salisbury</i> —St. Luke's Church	12 60	
OHIO.		
<i>Berea</i> —St. Thomas' Church	1 50	
<i>Massillon</i> —*St. Timothy's Church S. S.	20 00	
PENNSYLVANIA.		
<i>Franklinville</i> —Christ Church	3 00	
<i>Marcus Hook</i> —*St. Martin's S. S.	25 00	
<i>Philadelphia</i> —Church of the Messiah	12 16	
(<i>Frankford</i>)—St. Mark's Church	49 00	
(<i>Kingsessing</i>)—*St. James Church S. S.	31 74	
*Bible Class, Episcopal Hospital	42 06	
*Church of the Ascension S. S.	15 59	
*St. Jude's Church S. S.	25 00	
*St. Sauveur's Church S. S.	11 12	
*St. Paul's Church S. S.	26 16	
*Church of the Messiah S. S.	51 19	
*Chapel of the Good Shepherd S. S.	10 00	
(<i>West</i>)—*St. Mary's Church S. S.	59 39	
*Church of the Advent S. S.	28 38	
*Ephphatha Guild for Deaf Mutes	8 54	
(<i>Centreville</i>)—*Trinity Church S. S.	6 00	
(<i>Germantown</i>)—*Church of St. John the	15 00	
Baptist S. S.	2 13	
(<i>Lower Dublin</i>)—*All Saints' Church S. S. ..	70 32	
*St. David's Mission Chapel S. S.	10 00	
(<i>Clifton</i>)—*St. Stephen's S. S.	30 38	
(<i>Germantown</i>)—*St. Michael's S. S.	532 16	
PITTSBURGH.		
<i>Allegheny City</i> —Emmanuel Church S. S.	30 00	
RHODE ISLAND.		
<i>Bristol</i> —St. Michael's Church	1 00	
<i>Mannville</i> —Emmanuel Church S. S.	15 55	
SOUTHERN OHIO.		
<i>Columbus</i> —Church of the Good Shepherd	5 70	
<i>Lancaster</i> —St. John's Church	12 00	
TEXAS.		
<i>Galveston</i> —Trinity Church	17 70	
VERMONT.		
<i>Miscellaneous</i> —Branch Woman's Auxiliary,	20 75	
for Travelling Expenses of Secretary of		
Woman's Auxiliary		
VIRGINIA.		
<i>Alexandria Co.</i> —Fairfax Parish, St. Paul's		
Woman's Missionary Association, of which		
for Bishop Williams' work, \$2; Bishop		
Hare's work, \$2	44 52	
<i>Nausemond Co.</i> —Upper Suffolk Parish, St.		
Paul's Church, Domestic, 54 cts.	15 46	
Lower Suffolk Parish, St. John's Church ..	3 38	
The Glebe Church	3 00	
WESTERN NEW YORK.		
<i>Buffalo</i> —Mrs. William Shelton, through Wo-		
man's Auxiliary, towards salaries of Do-		
mestic and Foreign Missionaries	5 00	
Bishop Coxe's subscription	50 00	
COLORADO MISSION.		
<i>Silver Cliff</i> —St. Luke's Church	2 00	
NEVADA MISSION.		
Bishop Whitaker's subscription	30 00	
ITALY.		
<i>Rome</i> —St. Paul's Church	54 00	
†Receipts for the month	\$1,791 70	
Deduct for Domestic (error previous month)		
from Reading, Central Pennsylvania.	15 00	
	1,776 70	
Amount previously acknowledged	18,679 12	
Total Receipts since September 1st, 1881.	\$20,455 82	

† Divided (when not otherwise designated) between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 290 and 310.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,
" S. H. Tyng, Jr., D.D.,
" A. T. Twing, D.D.,

Rev. A. T. TWING, D.D., *Secretary,*
22 Bible House, New York.

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Benjamin Stark,
" John A. King,
" Wm. Bayard Cutting.

Mr. WM. BAYARD CUTTING, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

AUGUST, 1882.

PERSONAL SERVICE.

A SERMONETTE.—*St. Matthew XXI: 28.*

Son! go work to-day in My vineyard.

It is a good text for THE SPIRIT OF MISSIONS, because its appeal is grounded on sonship, and this Church has declared all her baptized members members also of her Missionary Society, by virtue of their sonship unto God in CHRIST. CHRIST and His Church speak one voice here. The duty is personal, because the relation is personal. It is filial duty, because we are sons. Personal service is our reasonable service.

The text was spoken to Jews only, who said that God was their Father; and the parable which follows was spoken to the two classes of sons: those that had at first heard John Baptist gladly, but had not truly repented at his preaching, and the publicans and sinners, who had afterwards pressed into the the Kingdom of God. The lesson of the parable is not addressed to strangers and foreigners, but to the children of the Kingdom.

The command is paternal and persuasive. The Greek verb signifies "to lead under," and its imperative is not harsh. The word "Go" is well interpreted by the invitation of Him whose meat it was to do the will of God, "Take My yoke upon you and learn of Me." "Be ye followers of God, as dear children." The word has possibilities of severity, for rebellious sons. It was spoken to St. Peter, "Get thee behind Me Satan!" But its primary meaning is gentle. God dealeth with us as with sons.

"TO-DAY" is emphatic in the Greek, by its position in the sentence "Son! go *to-day*, work in My vineyard";—while it is called "to-day"; the night cometh when no man can work. To-day if ye will hear His Voice, harden not your hearts.

"WORK" is said of a man's own proper business or duty. "*ἔργον*"; not *δουλεία*—servitude.

And, finally, "My Beloved hath a Vineyard in a very fruitful hill." It is ours, to keep, as sons. Let it not be said of any son, "Mine own vineyard have I not kept."

The text preaches its own sermon, to them that have eyes to see and ears to hear and hearts to understand; and the parable following must be interpreted by the text.

1. The command is universal. "A certain man had *two* sons," and he spoke to both of them. There is no exemption. Every son is called to personal service.

2. The command is exclusive. "Son, go work." Obedience cannot be commuted. This call to personal service in the vineyard is the Christian's vocation; all other calls of duty are his avocations. If Mr. Gladstone can find time to read the Lessons in his parish church, and teach a Bible-class, no man is too busy to make his own opportunities to "go and do likewise," in some way. Personal service is the tithe due to God. Money gifts are only the free-will offerings, acceptable after the true tithe has been paid.

3. The command is particular. "Work in My vineyard." "The vineyard of the LORD of Hosts is the House of Judah." It is work in the Church, by Churchmen, for the Church. Works of common philanthropy and public spirit are akin to this work, but not identical with it. They follow naturally upon precise obedience, as the implicit follows logically upon the explicit. It is well to be a good Samaritan, but "salvation is of the Jews" who know what they worship, and a *good* Jew is sure to be a "Good Samaritan."

4. The neglect of these "first principles of the doctrine of CHRIST" is the reason why many houses are desolate, even great and fair, without inhabitants. Yea ten acres of vineyard yield one bath, and the seed of an homer yields an ephah:—Ruth's gleanings in one day. "Woman's work in the Church" is good; but it is gleaning. Where are the *men* to do the reaping?

Now have we sung to our Well-Beloved a song of our Beloved, touching His vineyard. Shall it be as the song of one that hath a pleasant voice, and can play well on an instrument; "for they hear Thy words, but they do them not"? God forbid!

A LETTER FROM BISHOP QUINTARD.

MY DEAR BROTHER :

THERE are many and urgent reasons why I should appeal to the Domestic Committee for aid in carrying on the Mission work of the Church in the Diocese of Tennessee. The State is rapidly increasing in population and in wealth, and we shall never have such an opportunity as we have to-day to lay broad and deep the foundations of the Church. In two-thirds of the counties of the State there is not a single Mission, and the voice of the Church is never heard. For the whole of East Tennessee—the parishes at Knoxville, Cleveland and Chattanooga,

and two weak Missions—are the only evidences that the Episcopal Church has an organized existence. Not long ago, in one of the villages of that part of the Diocese, the village newspaper announced that "Bishop Quintard would hold a Diocese in the Methodist Meeting-house on Thursday night next." The truth is, we are, through the want of what may be called "saddle-bag grace," utterly unknown.

But it is not of this kind of Mission work I wish now to write. I wish to make an earnest appeal in behalf of the Colored Missions in my Diocese. I do not think that

the Church North or South is at all alive to the importance of Mission work among the colored people of the South. They are *there*—they are there in *great numbers*—there are *millions of negroes in the South*. They are voters—*citizens*—and are no unimportant element in the political world. They need education, they need the elevating influence of the Church. And yet all that the whole Church contributes through her Missionary Board for Mission work among four millions of freedmen is \$16,750.

The Church gives \$38,400 to the Indian Missions—not one cent more than she should give—but the Indians are not citizens, they are not voters, they are not numerically strong. The number of American Indians has been greatly over-estimated. In 1829 the entire Indian population of the Union was set down at 313,000. The census of 1855, as given by Mr. Schoolcraft, shows the whole number within the United States is only about 350,000, of which the semi-civilized races are about 66,000, and the Pacific tribes about the same. Let us look at it in this way :

Missions among 4,000,000 black citizens, . .	\$16,750.00
Missions among 400,000 Indians,	38,400.00

In Tennessee there are more negroes than there are Indians in the whole territory of the United States, and therefore we may look at it as follows:

Missions among 500,000 Tennessee negroes, \$	1,000 00
Missions among 400,000 Indians in the U. S.,	38,400 00

The work among the blacks of Tennessee is thriving in a wonderful way. That devoted and laborious Missionary, the Rev. Charles F. Collins of Brownsville, Tennessee, could tell a story of faithful work done and of great results achieved. In one of his Missions, where the black people undertook to build a House of Prayer, one devoted communicant of the Church, who all his life long had been a slave, and, as a slave, had learned to love the holy ways of the Church, laid \$1,200 upon the Altar. The house was built: and the old black Deacon has gathered an immense congregation, and rarely presents a class of less than thirty candidates for Confirmation. And he keeps his people quiet during preaching because, as he told them on the last occasion of my visit to the parish, "My brethren, you must not shout, you must listen to the preaching and drink it all in, you know that when you shout it *kinder* puts the Bishop on a strain."

There are hundreds of communicants in this Mission. And if any one wishes to learn more of it they may communicate with the Rev. Charles F. Collins, Brownsville, Tenn.

Among Mr. Collins' Missions is one near Ravenscroft, where the Alston negroes are settled. During the lifetime of their beloved master the late James Alston, they were all under Church influences. And one might pass through the plantation, and hear them singing the anthems of the Church while hoeing corn or picking cotton. At the close of the war Mr. Alston died, but not without providing for his old slaves. He bequeathed to them a portion of his lands, and there they are to-day. But soon after the war, greivous wolves crept in. And the people were many of them led away. They were as sheep without a shepherd. Among these negroes was one named Ossian Alston a man lame from his birth. In the old plantation life he lived at the Hall, he was taught to read, and he developed a great love for books. He almost lived in his master's library. As he grew in age he grew in grace. More and more he gave himself to the Church. He read the best Church literature. Hooker and Andrews, etc. And he seemed to be raised up to work among his people. He was a cousin of the late Rev. William Alston, who at the time of his death was the Rector of St. Philip's Church, Mulberry St., New York. They had both belonged to the same good master. In 1880, Ossian Alston was ordained to the Diaconate. He at once undertook to build a Church. He begged from house to house in Memphis, and other places. He asked for contributions if ever so small, he sold his eggs and chickens: and through his instrumentality the Church was built. Miss Julia Emery—God bless her!—heard of the work, and through her kind offices \$100 was sent from the Pennsylvania Branch of the Woman's Auxiliary to Ossian; this provided seats and furniture. A friend of mine gave me money for a chancel window. And there it stands to glorify the House of Prayer in memory of old Isaac Alston, one of the saintliest characters I have ever known, the grandfather of the Rev. Ossian Alston.

And now if we turn from our country Missions, we have the Rev. J. B. McConnell, Deacon, working under the Rev. William C. Gray, D.D., of Nashville, and the Rev.

Isaac Edgar Black, a Priest in Charge, Immanuel Parish, Memphis. Mr. Black having passed an excellent examination in theology and in classics, was admitted to the Priesthood about last Easter. He is doing a most excellent work. He needs to be supported. I earnestly ask help for him. And I pray that the good LORD may put it into

the hearts of men to help on my Mission work among the colored race.

CHARLES T. QUINTARD,
Bishop of Tennessee.

Contributions may be sent to Bishop Quintard, at Sewanee, Tennessee; or to the Rev. Charles F. Collins, Brownsville, Tennessee; or through the Rev. Dr. Twing.

THE INDIAN QUESTION, DISCUSSED BY A NIOBRARA MISSIONARY.

IN riding over a stretch of some eighty miles of Sioux country in the early part of April, some suggestive features are presented which may enlighten the public somewhat on the much-vexed Indian Question.

The short and easy roads to the settlement of the problem are as numerous as they are futile and ill-judged. "All the good Indians are on a tree," said a high military authority having the three stars on his shoulder. He referred to a not uncommon mode of disposing of the dead. In traveling anywhere through the Indian country, at border posts and villages and ranches, you will hear this repeated *ad nauseam*, a fair specimen of feeble and vulgar frontier wit. The cry of extermination is heard all over, but hardly deserves notice. We should have a Marat to carry out such a policy, a directory to back him; millions of treasure to expend, and as many white soldiers to sacrifice as there are Indian souls, and a national heart callous to all feelings of humanity, honor, justice, and the contempt of the world.

Another cry is "Make them work." The beauty of all these answers to the problem is their laconic brevity. Of this plan more presently.

Another is, "Teach them English." This is at present very popular, and we must touch it with a tender hand, for it is popular not only in the East but also in the West, not only with civilians but also with the military, both with Clergy and laity.

Another is, "Break up the reservations, give each man a farm, fit him out, give him a few years to prepare himself, and then open the whole country to settlement and let the Indian fight out his own struggle for existence."

Another is to homestead them on their reservations, carry out fully their treaty stipulations, and protect them by such strin-

gent laws that they will be unable to sell or dispose of their lands for a generation. This is the opinion of those best calculated to judge. The difficulties in the way are not fully understood. Then, too, one is apt to hear opinions which are mere "formulas" and worth but little. One is the dishonesty of Indian agents.¹ Another is the Government providing Indians with guns, ammunition, tomahawks and scalping-knives.² Another is traders doing the same.³ Another is that you train and Christianize an Indian and he inevitably goes back and becomes a savage of savages.⁴

Another is to regard the Indian as a something of different species from ourselves. This tendency causes quite an addition to our English vocabulary, so that an Indian woman becomes a *squaw*, her baby a *papoose*, her son a *buck*, her husband a *warrior*, their house a *wigwam* or *tepe*. They cannot in popular parlance take a good whiff of tobacco, but must smoke the pipe of peace. Nor can they shake hands and make treaties as other people do, but must bury the tomahawk. They cannot even die like ordinary men, they must needs go to the "happy hunting grounds." We persist in calling them red men and on their calling us pale faces, which they don't. I have heard with suppressed emotion Commissioners from Washington addressing them in speeches filled with this dime-novel rhodomontade, and wondered by what subtle devices the puzzled interpreter would make their meaning clear to the assembled natives.

And again, it is a common fallacy to regard as authority a man who can say, "I have lived in the Indian country years, and know." Now I would suggest that when such a person makes a statement of this character, great circumspection should be used in assenting to his views. That which is nearest to us is often that of which we

know the least. The inhabitants of frontier towns like Yankton, Bismarck and Pierre, know nothing of Indians. A few may wander through their streets, or occasionally buy at their stores; but they know nothing of the lives, habits, thoughts, of the people who are so near them. I remember after having lived one month among a small band of Sioux, eating and sleeping in their houses, riding and walking freely with them over their reservation, seeing them dressed like white people, living like white people, farming and doing all kinds of labor that was to be done, whether with hammer, plane, anvil, steam-engine, or mill; seeing them at church and school, and hearing them discuss plans among themselves for punishment of crimes, prevention of drunkenness, of unfaithfulness in the marriage relation, for carrying the Gospel to their brothers still in darkness, etc.—after all this I happened to be riding with a stage driver across the river, and he pointed to the other side with the remark that he would not risk his life over there for a thousand dollars; that a wild and blood-thirsty band of Sioux lived there, etc., etc., ending up with the hope that Government would exterminate them.

The occupant of a military post is not necessarily a good judge. The sight of an Indian inside of a garrison is almost as rare as of a wild duck in winter. True, they go to the sutler's to buy, and the trader will tell you they are good pay; and one will see them buying very much the same things as white people—provisions, clothing, etc., and in addition, instead of jewelry, beads and ear-bobs and shells, and instead of rouge and violet powder, vermilion and other paints. *They can get no whiskey, wine or beer, or guns or ammunition here, and white people only under great restrictions.* To judge of the lives or character of a people by seeing them for a few minutes in a store is no more feasible than for a denizen of Madison Avenue to judge of the life and habits of a street arab by seeing him buying from an apple stand. True, in the course of years a very occasional visit may be made to see the Indians. A ride in an ambulance to the agency; a pleasant day spent in calling on white friends; an hour devoted to an idle gaze on an issue and the throngs of Indians mud bespattered from their long ride to the agency, in the degrading act of receiving the government dole;—or perhaps

a drive through an Indian camp and haste in returning to garrison before night, forbidding more than the briefest stay, and that generally at a Mission house, or if there is none, perhaps at the better-provided home of some half-breed, and return.

So much for the non-combattant part. As far as the soldiers and officers go, many never see a campaign for years. Others may pass through an expedition and have a few flying skirmishes; rarely they may have a long and serious campaign and be in some hard-fought contests, where the customary pluck and bravery of Americans are exhibited.

But even here the battle-field is no fair place to judge of the life or habits of a people, nor is the captured camp a fair representation of the mode of living on an Indian reservation, and this is that with which the Government has to deal.

An officer may sometimes be put in special charge of the military management of an agency. If he is active and efficient he gains quite a knowledge of Indians, but after all it is an executive view of the question.

An agent is not necessarily a good judge. He is a distributing officer. He may be honest in his administration, kind and firm toward his charges, anxious to help them. He may have councils innumerable with them (and of all vitiating influences I think a council is one of the worst), but unless he goes freely and frequently over his reservation, knows what his people are doing and what they need, his knowledge may be very slight. It may be a mere office knowledge. He may show what he has received and what distributed, and he will finally resign his office or be relieved, with clean papers and a most poorly-posted mind and a very cloudy view of Indians.

The trader, knowing what an Indian brings to sell and what he buys, gets a very fair knowledge of his industry, habits and home needs. One is a good hunter, one raises considerable of a crop; another must have many industrious girls or women in his family from the amount of bead work and dressed skins; another, buying furniture, tacks, nails, mirrors, dishes, toilet articles, etc., must live very much like a white man. Another asks for paint, beads, shells, red cloth, brass tacks, duck, and he sets him down as a wild fellow. He knows who is honest and who is not, and who indus-

trious and who lazy. On the whole, though he may never stir from the store, his knowledge is very fair.

The agency employé is not necessarily posted. His horizon is very small, not extending beyond the wood pile, the hay stack, the water wagon, or the agency farm.

The head farmer is supposed to oversee and teach the Indians farming, but oftentimes his time is taken up superintending the work on the farm and that white settlement called an *agency*.

The Government school teacher has a very limited sphere. His or her duty is to ignore and check all exhibitions of native characteristics, to teach the pupil a foreign tongue and new modes of life. If sustained by the strong arm of the Government he finds his children quite tractable, quiet, not very stupid, with occasional epidemics of running away; a difficulty in the course of time becoming less and less.

The Commissioner sent out by the Government, abiding with the agent, meeting the Indians in all their bravery in council, has no fair view. He sees but little, and that little is largely colored by the influences about him.

The Missionary is not always well fitted to judge. The sphere of his own work may be largely confined to an agency or garrison, if he has fixed his headquarters there. But if he throws himself into his work as a Missionary to Indians, lives in their camps, shares in their struggles for existence, visits and nurses their sick, eats with them, sleeps in their houses, is with them in season and out of season, not only preaches to them but hears all their troubles, ideas, doubts, instructs their children, sees and fights against their heathenish customs and superstitions, I think that his knowledge, though not by any means complete, is tolerably extensive and deserves a good deal of consideration. A Missionary of long experience is no child. I do not believe anyone is more sensible of the vices and faults of the people than he is. It is true his views are almost always tinctured with great faith and hope despite the most discouraging appearances, and I think he is right.

As a Missionary travelling over eighty miles of Indian country this April, 1882, preaching, baptizing, marrying, giving the Holy Communion, catechising, visiting sick and well at different points, I could see

much that would be very interesting to the public.

And first as to the country. Here is a reservation eighty miles long and about one hundred miles from east to west for some 2,500 souls. What a simple arithmetical calculation to determine how many square miles to each person. A little over three square miles for every man, woman and baby. But there is a great deal of barren land, without any vegetation save sage brush, cactus, and hardy woods, some places being without even these. Much is rough and broken ground, entirely unfit for farming. Much is highland with only grass on it, far removed from wood and water. There is only abundant timber along two streams, and on one of these not so very thick until you have travelled a hard day's journey on horseback from the mouth. The agency is one or two days' ride from any very good land, save one piece (timberless), where perhaps twenty families could take homesteads. By law every Indian (head of a family) is obliged to come once in two weeks to receive his rations, and from four to six days must be consumed in coming to and returning from the agency by those who are trying to homestead. The Government having seized and sold a great many of the Indian ponies some years ago, they have but few horses, and generally can use them only for hauling rations. The same arithmetician who calculated the amount of land each would have may also compute how many days will be left for work. This ration business is a great curse to the Indians. The Government is pledged to furnish them by treaty. It is part of the pay we promised for the Black Hills after lawless white men had stolen that country. They are to be given until the Indians are self-supporting, and they are given in such a way as to cramp them in their efforts to work. I would ask any farmer East, who has to do his own work, how much successful farming he would accomplish were he obliged to leave his fields untouched from Monday till Wednesday or Thursday evening every fortnight all the year round.

Let us stop at the first house we see and learn what this man, decently dressed, has done. Here is a log kitchen and eating-room, about 18x14, well built, a covered way and a sleeping-room about the same size. There is no floor to either room. The

roof is of rails covered with hay and earth. The windows are single sashes, letting a faint amount of light into the house. There are beds, chairs, table, cook stove, cupboard, white dishes. Near by is a log stable. A goodly stock of hay, a solid corral built of logs, and a field of about ten acres not yet touched by the spring's plow, but showing the marks of last year's cultivation. He has evidently worked hard all the spare time he could get and has a fair prospect; but I find some white man from Pierre is trying to buy his land (this is on the east of the Missouri) and the dazzling offer strongly tempts him. I urge him to hold on to it, and afterwards ask the agent to try to prevent the sale. He, however, says no law can touch the case, and so this poor fellow who is but a child in understanding will probably before the year is over be cheated out of a very fine homestead. This is but one case out of many, and there should be some way to protect them both from scheming whites and from themselves crossing the river. We pass by a large farm of perhaps a hundred acres. They are ploughing and seeding, have good stock and plenty of agricultural implements, seed of all kinds—potatoes, oats, etc. This is the agency garden, and very creditable it is. We are glad to see them putting in potatoes, and ask whether the Indians have got theirs. "No," is the answer, "There is only enough for the agency garden." We hope they will be encouraged to put in oats this year, and are told the agency has only enough for its own garden. This is surely not right. Indians want to plant, and above all, potatoes and oats, and care should be taken that every season plenty of seed should be on hand for them.

Passing a mile beyond we come to an Indian who is trying to plough a ten-acre field. His only stock is a pair of little ponies, not strong enough to work at anything like this. He says he has been to the agency to borrow a good team, but the agent has none to lend him, and so he has borrowed an ox team issued by the Government to a neighbor of his. I watch them a few minutes. One is holding the plow, two are trying to make the cattle work. In vain they plunge, struggle, pull different ways, and finally, giving one desperate try, fall down. The field is covered with zig-zag scratches, showing that they have been working hard all

day but to no purpose. This man knows how to drive oxen, but his team is worthless. I pass about a mile further on. Here is a man putting up a log house on the prairie. He says he would soon finish it, but he cannot get any boards for window and door frames. He asks me to help him in ploughing, he wants to work up five acres. I tell him the only team available is the worthless yoke of oxen we have just passed. Here is another man whom I meet on the road; I know him to be industrious. "Well, friend, when are you going to plow?" "When — and — are through with the cattle." Pitiful prospect! Make them work? Why there is not one of these men but would have his five and ten acres in, if he were provided with a good *working* ox-team (not a couple of unbroken steers) a good plough and seed enough to put in the ground; and there are about fifteen families here all ready and willing to do what they can.

A few miles further on I come to a miserable log hut by the ford of a stream. Who is this girl with painted face and Indian dress, ragged and dirty, who throws a blanket over her head as I approach? Alas, she was for two years a bright resident of a deservedly praised school. She had learned considerable English, and had gained some knowledge of house work, but her parents are wild and heathenish. They have taken her away from school, and she has returned to her old sordid life. What hope is there that a little girl should do otherwise; that she could raise her family to the plane that she had reached, or fail to sink to theirs? And what more is to be expected even of boys and girls carried to the East and educated with great expense at special schools, but that they will sink to the best of the people among whom they must live, unless they are of extraordinarily powerful characters. It will be no fault of theirs. Learn English! That is well but it is not enough. A white boy with a good education, but thrown penniless among such a people would soon sink, not only as low but lower than an Indian boy. Unless something is done for the men, women and children in the Indian country, unless they learn habits of industry, unless they cast away the slough of their old life, unless the Church and her schools can reach them and help them here, all the work and treasure

expended at Eastern schools will be like water poured into a sieve. There will be nothing to show for it. If \$30,000 was expended in this field every year by our Church among the Sioux, in addition to what is done, and that is much, to increase the efficiency of and extend our work, I will warrant that the same amount of money expended at Hampton and Carlisle would bring forth fruit much more worth showing, because the people here would be rising with their children. They, coming back with enlarged ideas, would find their parents and brothers and sisters with expanding views. Their tendency would both be in the same direction upward, and then the extra training of the Eastern graduate would be an advantage to his friends and relations as well as himself.⁶

In regard to this learning English let us take a note of this. I have living with me a Hampton girl. She is able to understand ordinary English, but limited in her conversational powers. I asked her what the Sioux girls spoke among each other at Hampton. She said, *Sioux*; and what language did you use in talking to your negro girl roommates, *Sioux*; and what language did they use? Oh *they*, many of them became very skillful in speaking Sioux. I can't tell how strictly true her statement was, but from what I know of the character of the people it bears strong marks of probability upon it.

Crossing the ford I pass over about ten miles of broken alkali and worthless land, and come to a pretty fair stretch of country now almost timberless. There are a good many people here. I notice the fields are untouched, and hardly any men about. Why are they not ploughing? Almost all the men with horses and wagons have just been sent up to Standing Rock to bring down Sioux prisoners to this reservation. That means at least two weeks' absence. But the work cattle are here. The boys can plough. No, they have taken the work cattle and all the strong horses. One man was going to start off next week to take a homestead. He has chosen one forty miles off, but he can't leave now. They have taken his horses. My Indian teacher here has urgent and important duties, and a large field to plough. He has been pressed into the service too. Another man had a yoke of cattle given him and was to start in a couple days for a homestead, where he has already (last year) broken a good piece of land and got out his logs for building. His cattle are seized. Make them work! Make them homestead!

I call on a sick girl. She has just had a paralytic stroke (paraplegia). I can do nothing for her. Nor can the doctor to

whom I had spoken. There is no hospital, nor appliances for such a case. And he is provided with no way for visiting the sick. There are other cases here. A boy with cataract and doomed to blindness; consumptive and scrofulous cases; one boy shot. There is no hospital and they need hospital care, but what can one do?

We pass on. As we get further from the agency we find the people more self-helping. They are scattered out away from one another. We see houses half built, fields, houses well finished and occupied by men in earnest, but whose work does not thrive because they have to spend so much time in the ceaseless round to and from the agency.

Here is a man with a large field enclosed. Good solid posts well set, but what a fence. One slender wire stretching two-thirds of the way around. "That's all I was allowed." "Did you raise much?" "Yes, but I could not fence it in with so little wire, and had not time to cut rails. Then the cattle ate up every thing while I was away at the agency last summer." "I see you have a good chicken house. Where are your chickens?" "Alas! you remember we all of us had to spend a month at the agency waiting for our annuity goods, and when we came back all were dead or eaten by foxes. There was no one to look after them." "How are your cows doing?" "Well! I only lost two while after annuities. They were mired." "How will you manage to farm this year?" "I have cut steamboat wood, and will hunt some beaver. With what I get from these I will buy provisions." "And your rations?" "I will lose them. Back rations are forfeited."

A beautiful rule. The man who is too busy to go for his rations forfeits them. He who, giving up any idea of work, is a faithful attendant at the agency, or in other words a "coffee cooler" gets them. The treaty of '76 reads that in order to be entitled to rations a man must work. The practice is, in order to obtain rations a man must *not* work.

So we may continue our journey only to have the scene repeated over and over again of checks and hindrances put in the way of honest effort towards self help, only noticing that notwithstanding all the further we leave the agency the larger grow the fields, the better the houses, the more independent the men.

The agency should be a help to the Indians. In many ways it is, but things might be improved, as, for instance: Let issue of rations be monthly to all who desire it.⁷

Let Indians at a distance who wish, draw beef on the hoof. It has been and can be done.

Let annuities be issued to heads of families, and such careful record taken that it be not necessary for the whole family to go.

Let the issue of flour, beef, bacon, beans, soda, salt and soap continue; the ration of flour being doubled.⁸

Let corn, sugar, coffee, tobacco, be on sale, as at Military Commissaries, and each family be allowed to purchase the number of rations to which they would be entitled.⁹

Let tea, rice, baking power, dried apples, be added to the list.⁹

Let there be one or more extra blacksmith shops and carpenter shops erected at suitable points central to more distant settlements.¹⁰

Let there also be sub-farmers to direct farming operations, with authority from the agent to give orders for work on their blacksmith and carpenter.

Let every homesteader have a good working team of oxen, a wagon with log chain, a cross plough, harrow and cultivator. And let there be a sufficient supply of breaking plows, mowers, reapers, etc., distributed.

If wire fencing is to be used, let every man have at least three wires around his field.

Let seed in plenty be on hand every spring.

Let a day school be provided for every thirty children of school going age, within any radius of three miles, as by treaty provided, and a teacher for them.

Let the agent be familiar with the home life of his people, and know from inspection their needs and progress.

Let a rigid law be made to prevent Indians selling or in any way giving up their rights to their land for a specified number of years.

Let the Government offer a fair market for Indian produce.

Let there be a hospital and a dispensary to provide for the full number of Indians. A good doctor provided with team, interpreter, hospital matron and nurses.¹¹

Let double sash windows be given to homesteaders, where there is much light. There is more cleanliness and a greater desire to have furniture, curtains, etc.

Let paint and lime be given to applicants who wish to improve the looks of their houses.¹²

Let there always be a bountiful supply of lumber on hand.

Let the agent have flooring to give to homesteaders. It would be well if they could *buy* this at lowest wholesale price.

Let prizes be given each year to best four or five farmers. Such prizes being cattle, horses, fine pigs, poultry. A prize to women for best specimens of sewing, washing, baking, preserving, etc.

Let travelling about from reservation be discouraged and checked especially in spring and summer months.¹³

Let the reservations be surveyed.

Let there be law available on reservations.

If these and other like suggestions would be carried out honestly and efficiently, there would be no need of saying, make them work, make them homestead.

Let the Government rather help them work and homestead, protect them in their rights, give them profitable assistance, avoid deliterious petting, neither fear nor despise, but treat them like men and I believe by God's help they will prove themselves men. Smother them much more with redtape and official dulness and I only look with foreboding to their future.

NOTES.

¹ There is not near the possibility of dishonesty afforded to Indian agents that there was ten years ago. I am sure there are many gentlemen, some of whom I myself know, who have administered their affairs with the greatest integrity, and have won the respect of all who know them.

² The Government does *not* furnish Indians with guns and ammunition. Tomahawks are *axes* and *hatchets*. Scalping knives are *case* and *butcher* knives.

³ Off of a reservation, at lawless frontier towns and at frontier ranches, a good deal of illicit traffic is done in guns, ammunition, liquor. There are heavy penalties for the sale of these articles. An Indian trader's is the *last* place where an Indian would go to buy these things.

⁴ Among the Sioux on and near the Missouri, Christian influences have worked a mighty change, and the Government owes a large debt of gratitude to Christians, whether Episcopal, Presbyterian, Congregational or Roman Catholic for what they have done.

⁵ The sutler's store is outside of the garrison.

⁶ In my experience, those boys who have had a training from the Church, previous to their going East to school, have proved to be the steadiest and least liable to go back, on their return to their people.

⁷ This will necessitate a change in orders to agents, but this surely is easier than to force thousands of Indians to give up the idea of homesteading on sites they may choose.

⁸ It is right the Government should issue rations to keep the people from starving. But the corn they give to their horses and chickens, and so I would not count it under the head of necessary rations. Coffee, sugar and tobacco are not necessary to subsistence, so I should not count these

necessary. The ration of flour is only three and one-half pounds, and should be increased to seven pounds per week, and should be of a fair quality.

⁹ Indians have to pay fancy prices for all these at trader's stores. To allow them to buy their rations of these from a Government commissariat would not diminish the trader's sale of these articles.

¹⁰ By treaty promised. To have these extra shops at Agency is to make them nearly useless. I have to make all coffins for Indians, and use my own lumber. Farming work and haying have often to be stopped in the middle on account of some slight repair needed, and perhaps two weeks will be consumed before trip to agency and return is accomplished, and then perhaps it may be too late to go on.

¹¹ A very important element in civilizing

work and but little attended to. A doctor should have his own team and interpreter, and make regular rounds of the camps as well as special visits. It will not do to depend on using agency team or interpreter, as they are provided for and needed for other uses. The medical apparatus for two thousand Indians is not as complete as what the War Department provides for a company of fifty men. These have a hospital, steward, matron, nurse or nurses, good supplies, medicines and surgical apparatus. The Indian doctor's outfit is often before the end of the year a beggarly array of empty bottles.

¹² Lime to plaster their houses and white-wash them, and paint for doors and sashes. These would be used.

¹³ A great evil, about which the Government cannot be too strict.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 1st to July 1st, 1882.

FOR DOMESTIC MISSIONS.

*Lenten and Easter Offerings.

ARKANSAS.			
Conway—"Rev. P. A. J."	2 00	Utica—St. Luke's Church.....	35 77
		Trinity Church.....	80 00
		"A. A. E."	30 00
CALIFORNIA.		Waterloo—St. Paul's Church.....	63 25
Los Angeles—St. Athanasius Church... ..	5 00	Willard Mission.....	1 42
San Francisco—Trinity Church.....	50 00	Willowdale—Grace Church.....	1 50
			704 84
CENTRAL NEW YORK.		CENTRAL PENNSYLVANIA.	
Afton—St. Ann's Church	3 16	Allentown—Grace Church.....	2 70
Big Flats—St. John's Church	2 50	Lancaster—St. James' Church.....	65 94
Binghamton—Church of the Good Shepherd, of which from Branch Woman's Auxiliary, \$7	9 20	Mansfield—St. James' Church S. S.	5 00
Christ Church.....	13 66	Reading—St. Barnabas' Church, Lenten Of- fering of Ladies' Sewing Society, \$12.00; Young Men's Bible Class, Lenten Offer- ing, \$3;	15 00
Camden—Trinity Church.....	90	Christ Cathedral.....	100 00
Candor—St. Mark's Church.....	7 36		188 64
Carthage—Grace Church.....	5 04	COLORADO.	
Clayton—Christ Church	4 00	Rosita—St. Matthew's Church.....	3 00
Cleveland—St. James' Church.....	2 73		
Constableville—St. Paul's Church.....	8 93	CONNECTICUT.	
Cortland—Grace Church.....	9 94	New Canaan—St. Mark's Church, Woman's Auxiliary, \$2.04; S. S., \$7.21.....	9 25
Elmira—Grace Church.....	7 70	New Milford—"C. E. W."	125 00
Trinity Church	55 00	Saybrook—Grace Church.....	8 00
Fulton—Zion Church	18 81	Windsor—Grace Church.....	11 47
Guilford—Christ Church	1 85		153 72
Hamilton—St. Thomas' Church.....	5 91	DAKOTA.	
Harpersville—St. Luke's Church.....	4 63	Valley City—All Saints' Church	28 15
Holland Patent—St. Paul's Church.....	83		
Ithaca—St. John's Church.....	51 83	DELAWARE.	
Jordan—Christ Church, of which from S. S., \$11.24	21 24	Wilmington—St. John's Church.....	19 72
New Berlin—St. Andrew's Church, of which from Branch Woman's Auxiliary, \$5.....	34 37	EASTON.	
Oswego—Christ Church, of which from Branch Woman's Auxiliary, \$11.....	85 50	Salisbury Parish—St. Peter's Church.....	6 08
Church of the Evangelist	4 30		
Port Leyden—St. Mark's Church.....	2 15	FLORIDA.	
Rome—Zion Church.....	30 25	Key West—St. Paul's Church.....	21 00
Skaneateles—St. James' Church, of which from Branch Woman's Auxiliary, \$11.65.....	47 65	KANSAS.	
Syracuse—Cavalry Church.....	50	Atchison—Trinity Church.....	10 00
Grace Church.....	13 10	Girard—St. John's Church S. S.*.....	3 50
St. James' Church.....	15 25		13 50
St. Paul's Church.....	50 36	ILLINOIS.	
House of the Good Shepherd, Branch Wo- man's Auxiliary	9 00	Preemption—Grace and St. John's Parishes..	9 00
Trumansburgh—Church of the Epiphany....	15 25		

INDIANA.					
Fort Wayne—Trinity Church S. S.*	10 00	Princeton—Trinity Church.	46 55		
La Grange—St. John's Church.	1 85	Woodbury—Mite Chest 29,559.	5 00		
	11 85				
IOWA.		NEW MEXICO.			
Anamosa—St. Mark's Church.	2 43	Las Vegas—St. Paul's Mission.	5 00		
KENTUCKY.					
Bowling Green—Christ Church.	3 00	NEW YORK.			
LONG ISLAND.		Barrytown—Memorial Church of St. John			
Little Neck—Zion Church, of which from		the Evangelist.	2 88		
S. S., \$10.20.	75 47	Bedford—St. Matthew's Church, Mite Chest,			
Oyster Bay—Christ Church.	9 61	"J. J. C."	2 50		
South Oyster Bay—Mrs. S. S. Stocking.	5 00	Newburgh—St. George's Church.	32 00		
	90 08	New York—Church of the Holy Communion,			
LOUISIANA.		"A Member"	8 00		
New Orleans—Christ Church.	65 65	St. Ann's Church, Mite Chest.	2 60		
MAINE.		St. Augustine's Chapel, Mite Chest.	28 29		
Lewiston—Trinity Church.	2 66	St. Clements' Church, of which from			
MARYLAND.		Mite Chest, \$15.75.	82 10		
Annapolis—St. Ann's Church, Mrs. Swann's		St. Paul's Chapel, "A Parishioner" for			
Mite Chest.	9 85	Missionary Stipend	200 00		
Baltimore—Grace Church, additional.	150 00	Miss M. A. Porter.	5 00		
Co.—St. Thomas' Church and Chapel.	3 00	Mite Chest 556.	2 00		
Harford Co.—St. Mary's Church.	25 00	Mite Chest 23,008.	5 00		
Washington—Church of the Incarnation,		Mrs. Benjamin's Children's Mite Chest.	14 85		
Mite Chest.	6 74	Piermont—Christ Church.	18 96		
	194 59	Poughkeepsie—St. Paul's Church.	135 19		
MASSACHUSETTS.			589 37		
Andover—Christ Church.	7 00	NORTH CAROLINA.			
Fitchburg—Christ Church, "A Member,"		Gaston Co.—Mrs. John R. Johnston.	1 00		
through Woman's Auxiliary, for Sister		Greensboro—St. Barnabas' Church.	5 00		
Eliza's salary.	5 00		6 00		
Lawrence—Grace Church.	222 93	NORTHERN NEW JERSEY.			
Lee—St. George's Church.	4 07	Boonton—St. John's Church.	28 50		
South Boston—Grace Church.	20 00	Jersey City—St. Matthew's Free Church, Mite			
	259 00	Chest.	5 72		
MICHIGAN.		Paterson—Church of the Holy Communion.	4 72		
Au Sable—St. John's Church.	75		38 94		
Detroit—St. James' Church.	4 50	NORTHERN TEXAS.			
Howell—St. John's Church.	2 00	Dallas—St. Matthew's Cathedral.	24 40		
Monroe—Trinity Church.	4 62				
	11 87	OHIO.			
MINNESOTA.		Fremont—St. Paul's Church.	10 00		
Anako—Trinity Church.	1 70	Gambier—Church of the Holy Spirit.	42 00		
Austin—Christ Church.	75	Medina—St. Paul's Church.	1 00		
Elysian.	1 00	Toledo—Trinity Church.	70 33		
Frontenac—Christ Church.	4 42	Warren—Christ Church.	5 00		
Janesville—St. John's Church.	2 50		128 38		
Hudson—All Saints' Church.	7 50	OREGON.			
Sauk Centre—Church of the Good Samaritan	2 08	Portland—Mrs. Bishop Morris.	5 00		
St. Paul—Church of the Good Shepherd.	4 00	Eugene City—St. Mary's Church S. S.*	4 37		
St. Vincent—Christ Church.	2 47	Columbia Co.—St. Helen's Mission*.	1 93		
Wabasha—Grace Church.	4 38				
Waterville—St. Andrew's Church.	1 25		11 30		
	32 05	PENNSYLVANIA.			
MISSOURI.		Bristol—St. James' Church S. S.*	86 94		
Fayette—St. Mary's Church.	2 65	Chester—St. Paul's Church S. S.*	70 00		
St. Louis—Mite Chest 26,914.	3 00	Clifton Heights—St. Stephen's Church.	2 30		
	5 65	Doylestown—St. Paul's Church S. S.*	13 45		
MONTANA.		"B."	5 00		
Deer Lodge—St. James' Church.	10 00	Perkiomen—St. James' Church S. S.*	8 00		
Dillon—St. James' Church.	6 35	Philadelphia—All Saints' Church S. S.	15 00		
Helena—St. Peter's Church, additional.	20 00	Church of the Redeemer S. S.* Seaman's			
Madison Valley—Trinity Church.	5 60	Mission.	11 02		
Virginia City—St. Paul's Church.	15 85	Church of the Transfiguration S. S.*	48 51		
	57 80	(Angora)—Children of Church Home.	10 00		
NEBRASKA.		(Bustleton)—St. Luke's Church S. S.*	18 68		
Plattsmouth—St. Luke's Church.	5 00	(Germantown)—St. Peter's Church, of			
		which from S. S.* \$10; Bible Class and			
NEW HAMPSHIRE.		Mothers' Meeting, \$10.	675 66		
Portsmouth—Mite Chest 1,714.	1 00	(Germantown)—St. Luke's Church.	376 89		
NEW JERSEY.		(Oxford Church)—Trinity Church.	2,000 00		
Elizabeth—St. John's Church, through Wo-		(Upper Providence)—St. Paul's Church			
man's Auxiliary, for salary of Women		S. S.*	7 50		
Helpers in Salt Lake, Utah.	5 00	Pottstown—"W. H. M."	25 00		
Mt. Holly—St. Andrew's Church.	68 15		3,373 95		
Plainfield (North)—Church of the Holy Cross	5 33	PITTSBURGH.			
		Kittanning—St. Paul's Church.	16 50		
		Pittsburgh—Trinity Church, Mite Chest.	6 25		
		Verona—St. Thomas' Church.	15 00		
		St. Thomas' Church Mission S. S.	10 00		
			47 75		
		RHODE ISLAND.			
		Newpor —Emmanuel Church.	69 11		

Woonsocket—St. James' Church.....	17 00	WESTERN NEW YORK.	
	86 11	Geneva—Trinity Church, Ladies' Sewing So-	25 00
		cietv.....	
SOUTHERN OHIO.		WEST VIRGINIA.	
Cincinnati—Calvary Church.....	550 45	Jefferson Co. (Charlestown)—Zion Church,	20 00
Columbus—Church of the Good Shepherd....	7 10	"W. P. C.".....	
	557 55	LEGACIES.	
TENNESSEE.		Ct., Sharon—Estate of Miss Maria Hitchcock	440 05
Cleveland—"Rev. C. P. Rodifer".....	5 00	N. Y., Westchester—Estate of Peter C. Van	25,000 00
East Nashville—St. Ann's Church.....	4 00	Schaick.....	25,440 05
Memphis—J. Thompson.....	20 00		
	29 00	MISCELLANEOUS.	
TEXAS.		Interest on Investments.....	56 25
Groesbeck—Church of the Holy Trinity.....	2 00	"Miss M. M. C.".....	5 00
La Grange—St. James' Church.....	3 00	Proportion of General Mission Offerings...	861 08
	5 00	Designated Offering.....	54
VERMONT.			922 87
Arlington—St. James' Church S. S.....	3 00	Receipts for the month.....	33,366 24
Bellows Falls—Immanuel Church.....	13 40	Amount previously acknowledged.....	92,936 18
Fairfield—Trinity Church.....	1 25		
Sheldon—Grace Church.....	10 72		
	28 37	Total receipts since September 1st, 1881...	\$126,302 42

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.		MINNESOTA.	
Binghamton—Christ Church.....	22 00	Cass Lake—Prince of Peace.....	50
Guilford—Christ Church.....	4 45	Lake Winnibigoshish—Church of St. Philip	1 00
New Berlin—St. Andrew's Church.....	2 25	the Deacon.....	1 60
Skaneateles—Branch Woman's Auxiliary....	3 80	Pembina—Church of the Holy Spirit.....	60
	32 50	Red Lake—Church of St. John in the Wilder-	2 02
CONNECTICUT.		ness.....	4 17
Meriden—St. Andrew's Church.....	45 00	White Earth—Church of the Epiphany....	9 89
		St. Columba.....	
IOWA.			
Cresco—Grace Church.....	2 00	OHIO.	
MASSACHUSETTS.		Cleveland—St. Mark's Church, through Wo-	10 00
Amherst—Grace Church.....	6 00	man's Auxiliary, for Rev. Mr. Dunlop's	5 00
Boston—Church of the Messiah, through Wo-	6 00	man's school.....	2 00
men's Auxiliary, for Mrs. Payne's salary..	68 00	Galion—Grace Mission, through Woman's	17 00
Trinity Church, through Woman's Auxil-	2 00	ary, for Rev. Mr. Dunlop's school....	25 00
iary, for Mrs. Payne's salary.....	2 50	Rockport—Church of the Ascension, through	40 00
Dorchester—All Saints' Church, through Wo-	5 00	Woman's Auxiliary, for Rev. Mr. Dun-	
man's Auxiliary, for Mrs. Payne's salary...	89 50	lop's school.....	
Newton Lower Falls—"A Friend," through	8 50		
Woman's Auxiliary, for Mrs. Payne's sal-	5 00	PENNSYLVANIA.	
ary.....	10 00	Philadelphia—All Saints' Church S. S.*.....	25 00
South Boston—St. Matthew's Church, thro'	55 00	Church of the Incarnation S. S.*.....	15 00
Woman's Auxiliary, for Mrs. Payne's salary	5 00	St. James' the Less, through Committee	8 00
		on work for Freedmen, for salaries of wo-	50 00
MICHIGAN.		men helpers among Colored People.....	40 00
Ann Arbor—St. Andrew's Church, through	5 00	(German town)—St. Peter's Church S. S.*.	163 00
Woman's Auxiliary, for Mrs. Jennings' sal-	5 00	(Manayunk)—St. David's Church S. S.*.	7 60
ary.....	5 00	West Chester—Church of the Holy Trinity,	12 00
Alpena—Trinity Church, through Woman's	60 00	through Committee on work for Freedmen.	
Auxiliary, for Mrs. Jennings' salary.....	55 00		
Brooklyn—All Saints' Church, through Wo-	5 00	WESTERN NEW YORK.	
man's Auxiliary, for Mrs. Jennings' salary.	5 00	Geneva—St. Peter's Memorial Church.....	19 60
Detroit—Christ Church, through Woman's	60 00	Rochester—Church Home.....	
Auxiliary, for Mrs. Jennings' salary.....	1 50		
Emmanuel Church, through Woman's	5 00	LEGACY.	
Auxiliary, for Mrs. Jennings' salary.....	5 00	N. Y., Westchester—Estate of Peter C. Van	25,000 00
St. Paul's Church, through Woman's	5 00	Schaick.....	25,530 49
Auxiliary, for Mrs. Jennings' salary.....	2 00	Receipts for the month.....	9,072 89
St. James' Church, through Woman's	152 00	Amount previously acknowledged.....	
Auxiliary, for Mrs. Jennings' salary.....		Total receipts since September 1st, 1882....	\$34,603 38
St. John's Church, through Woman's			
Auxiliary, for Mrs. Jennings' salary.....			
Grass Lake—.....			

DESIGNATED FOR WORK AMONG INDIANS.

CENTRAL NEW YORK.		DELAWARE.	
Greene—Zion Church.....	5 00	Wilmington—St. John's Church, for Bishop	50
Skaneateles—Branch Woman's Auxiliary....	3 80	Hare.....	
	8 80	LONG ISLAND.	
CONNECTICUT.		Newtown—St. James' Church, Woman's Mis-	35 00
Fair Haven—St. James' Church.....	12 00	sionary Association, for Minnie Moore Me-	
Hartford—Trinity Parish, Grace Chapel S. S.	23 42	morial Scholarship, through the Woman's	
at Parkville.....	35 42	Missionary Association of L. I.....	
		MARYLAND.	
		Annapolis—St. Ann's Church.....	1 50

<i>Frederick</i> —All Saints' Church, through Baltimore Indian Aid, for Bishop Hare's Indians	10 75	for Scholarship	60 00
		(<i>Mt. Airy</i>)—Grace Church S. S. *	21 19
		(<i>Roxborough</i>)—St. Alban's Church S. S. *	4 00
		(<i>Tacony</i>)—Church of the Holy Innocents' S. S.* for Bishop Hare	4 10
MASSACHUSETTS.		Through Indian Hope Association, of which from Church of the Mediator S. S., \$10; Church of the Holy Trinity, Young Men's Bible Class, one-half yearly payment on "Clayton" Scholarship, \$30; "Bishop Whipple" Scholarship, for support of a girl in Mrs. Kinney's School, \$60 (\$122); Church of the Incarnation, of which from S. S., \$25 (\$42); Church of the Atonement, for "Ascension" Scholarship, \$60; Grace Church, \$19; St. James' Church, \$7; St. Jude's Church, \$4; St. John's Church, No. Liberties, \$10; St. Mary's Church, \$2; Church of the Transfiguration, \$6.25; Calvary Memorial Church, \$5.	287 25
<i>Boston</i> —Church of the Messiah, through Dakota League	19 00	<i>Radnor</i> —Church of the Good Shepherd S. S.* for Bishop Hare	37 51
<i>Trinity Church</i> , through Dakota League.	692 00		1,060 25
<i>Cambridge</i> —St. John's Memorial, through Dakota League	2 00		
<i>Newburyport</i> —St. Paul's Church, through Dakota League, for "David P. Fage" Scholarship	30 00		
	743 00		
		PITTSBURGH.	
MICHIGAN.		<i>Pittsburgh</i> —St. Andrew's Church	100 00
<i>Grass Lake</i>	2 00		
		RHODE ISLAND.	
NEW YORK.		<i>Newport</i> —Emmanuel Church	4 91
<i>New York</i> —Church of the Heavenly Rest, through Niobrara League, for "Bishop Hare" Scholarship, St. Mary's School.	60 00		
"Trinity Chapel, through Niobrara League, "A Member" for "Pure in Heart" Scholarship, "In Memoriam" M. B. O.	30 00	VIRGINIA.	
	90 00	<i>Norfolk</i> —Woman's Missionary Association, for salary of women helpers among the Indians	50 00
NORTHERN NEW JERSEY.			
<i>East Orange</i> —Mrs. J. W. Russell, through Woman's Missionary League for "Arthur W. Russell" Scholarship, "In Memoriam," St. Paul's School, Yankton Agency	30 00		
		WESTERN NEW YORK.	
PENNSYLVANIA.		<i>Geneva</i> —St. Peter's Memorial Church	7 60
<i>Chester</i> —St. Paul's Church S. S. *	70 15		
<i>Lower Merion</i> —St. John's Church S. S.* for "C. C. Parker" Scholarship for Boys, \$60; "St. John's" Scholarship for Girls, \$60.	120 00	MISCELLANEOUS.	
<i>Philadelphia</i> —St. Stephen's Church	197 59	Interest on Investments	33 75
Grace Church, S. S. *	26 42	"Bishop Whipple Hospital Fund.	33 75
Memorial, Church of the Holy Comforter S. S.* for Bishop Hare	10 51	Designated for Bishop Hare's work	2 00
Church of the Mediator S. S. *	52 53		69 50
Church of the Holy Trinity S. S.* for Educational purposes	100 00	Receipts for the month	2,249 23
(<i>Germanstown</i>)—Calvary Church S. S.* for "Calvary" Scholarship	60 00	Amount previously acknowledged	21,367 51
(<i>Germanstown</i>)—St. Peter's Church S. S. *	9 00	Total Receipts since September 1st, 1882	\$23,616 74
(<i>Manayunk</i>)—St. David's Church S. S. *			

SPECIAL CONTRIBUTIONS.

ALBANY.		<i>Little Neck</i> —Zion Church, for Bishop Clarkson, for Sioux Falls, Dakota, \$50; Bishop Tuttle, \$25.	75 00
<i>Ogdensburg</i> —St. John's Church, through Woman's Auxiliary, for St. Mary's Hall, Faribault, Minn.	50 00	Woman's Missionary Association, towards the endowment of bed in Fanny C. Paddock Memorial Hospital	209 04
CENTRAL NEW YORK.		MARYLAND.	
<i>Binghamton</i> —Church of the Good Shepherd, for Mrs. Buford	5 10	<i>Washington (Rock Creek)</i> —St. Paul's Church for Mission to the Jews, \$25; Aged and Infirm Clergy Fund, \$37.	52 00
<i>Itasca</i> —St. John's Church, for Bishop Tuttle.	61 54	<i>Baltimore</i> —Grace Church, through Woman's Auxiliary, for salary of Teacher in Rev. G. B. Cooke's School, Petersburg, Va.	5 00
"M. A." for Mrs. Buford	25 00	Church of the Ascension, through Woman's Auxiliary, for salary of Teacher in Rev. G. B. Cooke's School, Va.	25 00
		<i>Trappe</i> —Miss H. C. Cayland, through Woman's Auxiliary, for Bishop Whipple, for educational purposes among the Indians.	2 00
CENTRAL PENNSYLVANIA.		Woman's Auxiliary, for salary of Teacher in Rev. G. B. Cooke's School, Petersburg, Va.	25 00
<i>Philipsburgh</i> —Mrs. John Hill, for Mission School, Hobart Church	91 64		
	5 00	MASSACHUSETTS.	
CONNECTICUT.		Through Woman's Auxiliary, for Endowed Bed in Fanny C. Paddock Memorial Hospital, of which from Emmanuel Church, Boston, \$36.50; St. Paul's Church (of which from S. S., \$69.49) \$431.49; Church of the Good Shepherd, \$8; Trinity Church, \$32; Grace Church, South Boston, \$5; "Mrs J. M. C." Brookline, \$10; Christ Church S. S., Cambridge, \$25; St. James' Church, North Cambridge, \$208.63; St. John's Church, St. John's Guild, Charlestown, \$20; St. Paul's Church, Dedham, \$75; Church of the Good Shepherd, Dedham, \$25; All Saints' Church, Dorchester, \$2; St. John's Church, Jamaica Plain, \$10; Grace Church, Lawrence, \$20; St. Thomas' Church, Taunton, \$1; Christ Church, Quincy, \$15; St. Paul's Church,	109 00
<i>Southport</i> —Trinity Church S. S., for Scholarship in St. Mark's School, Salt Lake	40 00		
<i>Meriden</i> —St. Andrew's Church, for Bishop Spalding, \$50; Bishop Tuttle, \$40; (through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital, \$100)	190 00		
	230 00		
DELAWARE.			
<i>Wilmington</i> —St. John's Church, for Missions to the Jews, \$7.44; "Bishop Spalding" Scholarship, \$40.	47 44		
KANSAS.			
<i>Atchison</i> —A Child's Offering, through Woman's Auxiliary, for Domestic Missionary Boxes	5 00		
<i>Williamsburgh</i> —St. Barnabas' Mission' for American Church Building Fund	10 00		
INDIANA.			
<i>Richmond</i> —St. Paul's Church S. S., for sufferers by floods in Mississippi	12 44		
LONG ISLAND.			
<i>Brooklyn</i> —Grace Church, through Woman's Missionary Association of L. I., for San Marcos Indians	10 00		

Peabody, \$5; St. Mary's Church, Newton Lower Falls, \$7; Grace Church, Newton, \$5; Church of Our Saviour, Longwood (of which from S. S., \$80) \$91; Christ Church, Waltham, \$5; Mr. and Mrs. Waltham, \$20; "A Friend," \$5; Interest on money, Branch Woman's Auxiliary, \$12.38.....	1,065 00	Bishop Vail, \$10; Bishop Whipple, \$10; Bishop Whitaker, \$10; Bishop Cregg, \$10; sufferers in South and West \$25.....	65 00
Andover—Christ Church, through Dakota League, for Rev. J. J. Ennegahbowh.....	5 00	Christ Church S. S.* for Bishop Morris.....	87 81
Boston—Trinity Church, through Woman's Auxiliary, for "Kate A. Sill" Memorial Organ, Bishop Whitaker's School, Reno (from three members) \$35; for Rev. Dr. Tucker Jackson, Miss., \$2.....	37 00	Church of the Crucifixion S. S.* for Mrs. Buford's Hospital.....	42 00
Emmanuel Church, "S. H. H." through Woman's Auxiliary, for Chapel at Daytona, Florida.....	25 00	Epiphany Chapel S. S.* for Bishop Whipple, \$6.30; Bishop Garrett, \$9.31.....	15 61
(South)—Grace Church S. S.* for Bishop Morris.....	27 55	Church of the Holy Apostles S. S.* for Bishop Vail, \$89.16; for Bishop Whipple, \$50.32; Rev. J. A. Gilfillan, \$65.66.....	205 14
Newton Lower Falls—"A Friend" for Rev. Dr. Tucker, Jackson, Miss.....	2 50	Memorial Church, Holy Comforter S. S.* for "Bishop Tuttle" Scholarship.....	50 00
MINNESOTA.....	1,162 05	Church of the Holy Trinity S. S.* for Bishop Tuttle, \$100; Bishop Paddock, \$100; Bishop Whitaker, \$72.79, for educational purposes.....	272 79
White Earth—St. Columba Church, for Mission to the Jews.....	1 25	Church of the Holy Trinity, Colored S.S.* for Mrs. Buford's Hospital.....	80 00
NEW MEXICO.....		St. Clements' Church, for Rev. Mrs. Wick's, Arlington, Indian Territory.....	50 80
Las Vegas—St. Paul's Mission, for the American Church Building Fund.....	4 20	St. Luke's Church S. S.* for Bishop Whipple.....	37 50
NEW YORK.....		St. Mark's Church, through Committee on work for Freedmen, for Mrs. Jennings.....	13 25
New York—St. Stephen's Church S. S., of which for Church and S. S., at Bastrop, La., \$25; for Fresh Air Fund for Children of St. Barnabas Mission, \$15; through Niobrara League, for Rev. J. W. Cook, for books, \$5. St. Clements' Church, for Rev. W. E. Webb.....	45 00	Mrs. M. E. Babbitt, through Woman's Auxiliary, for Bishop Morris.....	20 00
Barrytown—Memorial Church, St. John the Evangelist, through Woman's Auxiliary, for Domestic Missionary Box.....	9 75	Burd Orphan Asylum S. S.* for Mrs. Buford's Mission.....	22 27
Newburgh—St. George's Church, for Nashotah, \$1; Seabury Divinity School, \$1; Bishop Brewer, \$34.....	36 00	(Frankford)—St. Mark's Church S. S.* for Bishop Paddock's Memorial Hospital, \$100; Mrs. Buford's School, \$31.30.....	131 30
NORTHERN NEW JERSEY.....	140 75	(Kensington)—Emmanuel Church S. S.* for Bishop Whipple, \$10; Rev. J. K. Karcher, Dakota, \$15.....	25 00
Bergen Point—Trinity Church, through Woman's Missionary League, for Scholarship, Salt Lake.....	10 00	(Lower Merion)—St. John's Church S. S.* for Bishop Tuttle (of which for Scholarship, \$40), \$80; Rev. J. A. Gilfillan, \$50; Bishop Whipple, for educational purposes, \$50.....	180 00
Greenville—Grace Church S. S., for Mrs. Buford.....	5 53	(Manayunk)—St. David's Church S. S.* for Bishop Morris.....	50 00
NORTHERN TEXAS.....	15 53	(Oxford Church)—Trinity Church S. S.* for Bishop Dunlop.....	17 00
Dallas—St. Matthew's Cathedral, for Bishop Whipple.....	1 60	(Roxborough)—St. Timothy's Church S. S.* for Bishop Brewer.....	54 19
OHIO.....		Pottstown—Christ Church S. S.* for Bishop Paddock.....	38 67
Toledo—Trinity Church, through Woman's Auxiliary, for Rev. C. A. Bruce, Ark.....	10 00	"W. H. M." for Rev. B. B. Babbitt.....	25 00
Cleveland—Trinity Church, through Woman's Auxiliary, for Domestic Missionary Boxes.....	12 00	TEXAS.....	1,484 86
Gambier—Church of the Holy Spirit, Mrs. Bedell, through Woman's Auxiliary, for Domestic Missionary Boxes.....	30 00	La Grange—St. James' Church, for Prayer Book Society.....	2 00
PENNSYLVANIA.....	52 00	SOUTHERN OHIO.....	
Conshohocken—Calvary Church and S. S., part of S. S. Lenten Offerings, for Trinity Church, Denison, Iowa, \$40; S. S.* for Bishop Elliott, \$12; Rev. J. Robinson, Dakota, \$49.53.....	101 53	Cincinnati (Walnut Hill)—Church of the Advent, through Woman's Auxiliary, for Mrs. Buford's personal use.....	50 00
Philadelphia—All Saints' Church S. S.* for		Columbus—Trinity Church, through Woman's Auxiliary, for Rev. Dr. Tucker, for Penitentiary work, \$25; Mrs. Brent, Va., \$15.....	40 00
		VIRGINIA.....	90 00
		Norfolk—A Member of St. Luke's Church, through Woman's Auxiliary, for Widows and Orphans of Deceased Clergy and Disabled Clergy Fund.....	5 00
		Receipts for the month.....	\$3,813 80
		Amount previously acknowledged.....	24,044 47
		Total receipts since September 1st, 1882.....	\$27,858 27

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$33,524.93,	\$126,302 42
Designated for Work among Colored People, of which from Legacies, \$26,821.79,	34,603 38
Designated for Work among Indians, of which from Legacies, \$3,544.59,	23,616 74
Special Contributions, of which from Legacies, \$1,425.00,	27,858 27

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$212,380 81
Balance in hand September 1st, 1881,	\$177,750 00
Receipts for ten months, exclusive of Specials,	\$13,260 24
	184,522 54
	197,782 78
Excess of Receipts over Appropriations,	\$20,032 78

* * * *In this number it is shown by the statement at the close of the Foreign Acknowledgments that \$47,710.46 were required between the 1st of July and the 1st of September to realize the amount asked from the Church for the fiscal year to enable the Foreign Committee to close their books on a cash basis. We are persuaded that it would need no very great effort on the part of individuals who have not yet contributed, to place the sum still called for in the Treasury of the Foreign Committee. Only one month is left. We bespeak this effort on the part of Churchmen.*

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
 " Charles H. Hall, D.D.,
 " E. A. Hoffman, D.D.,
 " J. H. Eccleston, D.D.,
 " William Tatlock, D.D.,
 " Geo. Williamson Smith, S.T.D.,
 " Henry Y. Satterlee, D.D.,
 " Joshua Kimber,

Mr. F. S. Winston,
 " Lemuel Coffin,
 " Charles R. Marvin,
 " Cornelius Vanderbilt,
 " James M. Brown,
 " R. Fulton Cutting,
 " Howard Potter,
 " Jos. W. Fuller,
 " C. M. Conyngham.

Rev. JOSHUA KIMBER, *Secretary,*
 23 Bible House, New York.

JAMES M. BROWN, *Treasurer,*
 23 Bible House.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

AUGUST, 1882.

AN APPEAL FOR MEN.

HAS the Church grown weary of Foreign Missions? The enemies of the LORD are answering: "Yes! There! There! So would we have it." The friends of the cause, in some quarters, seem to be discouraged; and are praying, "O LORD, revive Thy work!" A distinguished Missionary, of another Communion, writes home, from Constantinople:

"There is less interest in Foreign Missions, in America, than there has been at any time during the last thirty years. There has been no increase of contributions commensurate with the increase of wealth and population in the country. The societies depend more and more upon legacies, which represent the feeling of a past rather than a present generation."

A leading New York secular journal accepts this statement; not maliciously, and proceeds to account for the alleged fact, in its own secular way.

It is not our duty to enquire into such statements and criticisms, as they affect our neighbors; but we see no cause for despondency in the existing state of our own work, whatever be the causes of anxiety. The blaze of enthusiasm which ran through all the Protestant Communions, in the earlier years of this century, in behalf of the neglected duty of Foreign Evangelization, could not have been expected to last, in that form; but was the kindlings of a steady fire.

The romance and glamour, concerning the untried and the unknown, must be replaced by the hard, cold facts of experience, in order that these also may be made to glow with a regular and intenser heat. This Church shared in the enthusiasm, and feels the force of the reaction. But if she be a divine Church, now is the time to demonstrate her character. The great need of the hour is men rather than money; men who understand the hard, cold facts of Missions to the heathen, and go forth to encounter them intelligently, quite undismayed by what seems now slow progress. The day of romance is not to be regretted. It called attention to a neglected duty. It committed the Church to a confession of that duty. It produced its heroes, saints and martyrs, whose names are imperishable. It is no disparagement to these to say that the times now call for another type of men, versed in the experience which these have won and recorded. "The Douglass must follow where the Bruce has led." When in 1835, the young Boone, a student, was meditating his mission to China, he paced his room one day, thinking aloud to his room-mate. "But," interrupted the latter, "Boone, what can you do if you go there; there is no door open?" Why, P.," replied the future Bishop, "if by going to China, and working out my natural life, I could only oil the hinges, that others might enter in and work there, I would gladly go." No different spirit is needed now, for the work of Foreign Missions. But the hinges have been oiled, and the door stands ajar; that we may look in and see the dreadful need that claims our sympathy and help. Surely the race of devoted men is not extinct. Surely it is that same need of "more Clergy" of which our Home Bishops are complaining, that causes our Foreign Bishops to appeal in vain for helpers in their glorious work. And yet the Foreign Committee is not exorbitant in its demands. Give us but eight men, sound in body and mind; four for China; two for Japan; two for Africa; and the Committee will thank God and take courage, and hold its peace, until the pressure again becomes intolerable. Consider only St. John's College, Shanghai, the superstructure which Bishop Schereschewsky is trying to rear upon Bishop Boone's foundation of "The Boys' Boarding School." Said a clever Chinese to Miss Fay, years ago, after the school had been abandoned, through the exigencies arising from our own Civil War, "If your Mission had been carried on, as begun by Bishop Boone, you would now have highly educated men, to send as teachers and preachers of your Religion, throughout the Empire." This witness is true; and this is why a small force of Missionaries now would create such hope for the future, of a Native Clergy, who alone can evangelize China. "I trust," said Bishop Cotton, of Calcutta, "that we English Bishops are only the foreign Augustines and Theodoret, to be followed by a goodly succession of Stigands and Langtons." It is the hope of all Foreign Missions; and it is a hope that should fire some Christian hearts with a holy ambition. Eight men are needed, at this juncture and crisis. More can be used, if more can be had, but eight must be had, if the work is not to languish. Pray we therefore the LORD of the harvest that He will send forth laborers into His harvest.

Since the foregoing was prepared, Bishop Williams has written for a well qualified Master of St. Timothy's School at Osaka; a layman, who, upon

acquiring the language, could release the Rev. Mr. Tyng from its care so that he might do full work in preaching. The Secretary for Foreign Missions would be very glad to enter into correspondence with such an one at an early day.

ORDINATIONS IN THE FIELD.

Japan.—Bishop Williams writes: On Trinity Sunday the Rev. EDMUND R. WOODMAN was advanced to the Priesthood. The Service was held in Trinity Chapel, Tokio. After Morning Prayer in Japanese the Ordination Service in English was proceeded with; the Rev. Mr. Blanchet preaching the sermon, and the Rev. Messrs. Morris and Blanchet joining in the laying on of hands.

Haiti.—Bishop Holly writes: Under the favor of the Divine Providence I held an Ordination on the 8th of June in Holy Trinity Church, when I admitted to Deacon's Orders Messrs. SATURMËN ULYSSE LUC BASTIEN and DANIEL MICHEL; and advanced to the Priesthood the Rev. FRANCOIS JOSEPH BROWN. The Rev. Mr. Battiste preached the Ordination Sermon, and in concluding addressed the Candidates on the important charge they were assuming. With the Rev. H. Michel, he united with the Bishop in the imposition of hands at the Ordination of the Priest.

RETIREMENT OF A MISSIONARY.

Africa.—At the Meeting of the Foreign Committee, held April 11th, the Rev. CURTIS GRUBB, because of the condition of his wife's health, and for other reasons, presented his resignation, whereupon it was resolved that Mr. Grubb's resignation be accepted to date from July 1st, and that he be informed that this action is taken with regret, on the part of the Foreign Committee, that circumstances have made it necessary.

This notice should have appeared last month.

MOVEMENT OF MISSIONARIES.

THE Rev. E. H. THOMSON and family arrived at London on Wednesday, June 7th. Their present expectation is that they will sail for New York about the close of August.

Mr. Thomson found himself quite exhausted from the long hot passage *via* Suez Canal; but at last accounts his condition had improved.

DEATH OF A FORMER MISSIONARY.

THE following cable dispatch, dated Athens, July 1st, was received at the Mission Rooms, on the 5th ultimo:

“Dr. Hill at rest.”

The Rev. JOHN HENRY HILL, D.D., LL.D., after experience in secular life, was, upon his ordination, appointed by the Board of Missions, under the first *regime*, in June, 1830, to accompany the Rev. Dr. Robertson as Missionary to Greece. The party, consisting of the two Clergymen named, their wives, and Mr. Bingham, sailed from Boston on the 2d of October of that year.

Dr. Hill served uninterruptedly in this capacity until May, 1869, when he handed in his resignation, to take effect in six months from its date, expressing therein his conviction of the propriety of this step, in view of his advanced age, and that of Mrs. Hill. He spent the remainder of his days in Athens, the city of his adoption and of his life work. The Committee have felt no hesitation in carrying out the assurance made to Dr. Hill at the time of his resignation by ever since providing for the comfortable support of himself and that of his aged and honored yoke-fellow, who survives him.

Dr. Hill was in the ninety-first year of his age.

GREECE.

DEATH OF THE REV. DR. HILL.

The announcement of the death of the venerable Dr. Hill appears in this number. We have no hesitation in saying that except that no meeting of the Foreign Committee was appointed to be held during July, a more formal obituary notice would have appeared. It seems to devolve upon the present writer to review, at this time, briefly at least, the history of the Greek Mission, which for forty years was the history of Dr. and Mrs. Hill's work. It is almost unnecessary to repeat what has been so often said, that the work in Greece was the first undertaken outside of the boundaries of our own country by the Church. The question has been asked in this day how came it that Greece should have been the first field chosen for these operations? One reason was, doubtless, that China was then scarcely open to Missionary effort, that Japan was not at all so, and that there were then many difficulties connected with work in Africa; but another reason we shall find, by referring to the address delivered by Bishop Bedell before the Jubilee Meeting of the Board of 1871, in Baltimore:

"The intense interest that encompassed the subject of Greece at that day can hardly be understood in our times. Our own political freedom was not an event of the past; and the war of 1812, which confirmed it, was an experience with many of that generation. You must remember, in thinking of those days, that news did not travel, as it now does, by telegraph, nor cross the ocean by steam; nor was the newspaper laid before every man's door, at breakfast, by an ubiquitous and thousand-fingered press—consequently every item made a far deeper impression than it makes now. And as the news of the cruelty of the Turks, and the awful struggle of our brethren in the Christian faith against Moslem oppression,

gradually and slowly, and with time to produce a deep impression, reached the hearts of our people, there was a response of agonizing sympathy.

"I was a boy then, but, though a boy, I can remember it distinctly. I remember when my beloved father preached before the Common Council of Philadelphia, at their request, how intense was the interest; there was not a standing place in the building left unoccupied, and I, as a boy, was lifted up and put into the pulpit, standing close by my father's side, and feeling the throbbing of his heart. I never shall forget it."

The Missionaries were given a very careful letter of instructions, delivered to them at a Farewell Meeting held in St. Paul's Church, Boston, September 28th, 1830, on the eve of their departure for Greece, by Bishop Griswold, from whose pen it is understood to have emanated. It is interesting to note that this letter, a copy of which lies before us, was signed by our present venerable Presiding Bishop as "one of the Secretaries of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Fifty years afterward, the Foreign Committee said in their Report:

"At the General Convention of 1835, as is well known, a reorganization of the Society took place.

"These facts are recalled to at this time for the purpose of calling to mind the wonderful progress of one half-century; for it was in 1829 and 1830 that the Rev. Messrs. Robertson and Hill, with their wives, were appointed the first representatives of this Church to any foreign land. They continued for five years her only Missionaries abroad. Then let us 'look here upon this picture and on this.' There are, in this year of grace, in the several heathen lands where we have essayed to work, and in Greece, Haiti, and Mexico, no less than

46 Foreign Missionaries, Clergymen, physicians, Christian women, and 175 workers, natives of the several countries, of whom 29 are in Holy Orders, with an average attendance of some 10,000 upon Divine Service.

"Is there not cause to exclaim, in the words of the Psalmist, 'The LORD hath done great things for us already, whereof we rejoice'?"

All this progress was within the view of the Rev. Dr. Hill.

It was especially made a point in the letter of instructions referred to, that it was by means of infant and other schools that the Society hoped immediately to conciliate the favor of the people, whose praise it had long been "That they seek after knowledge."

Another point made was as follows:

"The Society desires to be understood as being very express and peremptory in the expression of the opinion that you are by no means to say, or write, or do anything which may justly give rise to the impression that you have visited the Greeks for the purpose of introducing another form of Christianity or establishing another Church than that in which they have been nurtured.

. . . Labor to restore to that people the holy simplicity and glorious purity of that very Gospel which St. Paul preached among them."

Upon this foundation the Mission has ever worked. In educating the girls of one generation we have been educating the mothers of the next, and through them their sons. The granddaughters of our first scholars are now in our school.

We return for a moment to Bishop Bedell's account:

In the year 1832, Dr. Hill writes: "We had a visit from the ex-Secretary Rigos, an estimable man, and well known in Europe and in our own country as an accomplished scholar. He was greatly affected at the appearance of the female school, and after attentively surveying the scene for some moments, he turned to Mrs. Hill and observed, 'Lady you are erecting in Athens a monument more enduring and more noble than yonder temple,' pointing to the Parthenon."

"When our friends reached their destination they were not permitted to land at Athens, for Athens was still in the hands of the Turks. They landed first on the classical ground of Tenos, where they remained for six months, preparing themselves more thoroughly and effectually for the work

which they were about to do. At the end of that time they went to Athens, landed on its shores, and looked for a home, but there was not a habitable house in the city. The Turks had left nothing standing. They found under the Acropolis an old, almost ruined, Italian tower. A portion of *that*, they managed to fit up, as a shelter from the storm and heat, and *there* they commenced their Missionary labors."

"On the 18th of July, 1832, Mrs. Hill opened a female school in the magazine or cellar of the house in which they resided. The first day there were twenty pupils. Two months afterwards, the number had increased to one hundred and sixty-seven. They were of all ages, from three to eighteen. Of the first ninety-six who entered the seminary not more than six could read at all, and that only in a stammering manner, and not more than ten or twelve knew a letter. Every Sunday morning they were assembled to read and repeat from memory passages of the New Testament. The Bible subsequently became the text-book of the school. Not on Sundays only but on every day it was taught, till the proficiency of the children in the Sacred Book became so great, that it excited the delight and astonishment of all who heard them."

In the year 1834, a large stone building was erected for the girls' schools, seventy-two by thirty. Here daily more than three hundred children were instructed. In the meantime, Mrs. Hill had been aided in her labors of love by her sister, Miss Mulligan, who followed them to Greece in the year 1832.

The school thus inaugurated continued to increase in numbers and in favor. In 1869, the charge of the Institution devolved upon Miss Marion Muir, the present able and efficient principal, whose Annual Reports have since that time been before the Church. For many years past, the number in attendance has not varied very much from seven hundred. It is certainly clear that where, fifty years ago, there was spiritual darkness, light has long since broken through. During this half-century, vast strides have been made in the kingdom with respect to education, intellectual and spiritual. In the last Annual Report of the Foreign Committee was published a Royal Ordinance expressive of the approval of the King of Greece, and of the Nation's gratitude for the educational work done in that country by the Church's Missionaries. This remarkable document, addressed to Dr. and

Mrs. Hill, states that by their aid "The true education of the female sex in Greece has had its fitting impulse and succor." In the words of one of our own Bishops we may add: "In winning young souls to Christ (the Greek Mission) is continually bearing fruit; but, in its influence upon the Christianity and social morals of Greece, it is indirectly doing even more for Christ's Kingdom."

It is proper to say in concluding that the labors of Dr. Hill were not confined to the schools. He and others connected with the

Mission have given time to the translation of Devotional and other books into Modern Greek, and in 1845 he was appointed chaplain to the British Legation, and officiated on Sundays in the English Chapel of St. Paul, then recently erected. This service he continued for many years. In the year 1854, five thousand English and French troops were quartered near Athens, and Dr. Hill was invited to hold Service for them.

Dr. Hill has come to his "grave in a full age, like as a shock of corn cometh in his season."

AFRICA.

LETTER FROM BISHOP PENICK.

In the absence of any direct information from Africa this month, we reproduce the following, kindly furnished by the Editor of *The Churchman*:

CAPE MOUNT, May 11th, 1882.

To-day we have had another practical demonstration of this abominable system of domestic slavery among the aborigines here. In one of my letters I told of the remarkably bright four-year-old boy, named Deser, whom I had brought to the Mission on the 23d of last August in a starving condition. Well, he was the first of the starving children to begin to improve, and soon became a general favorite by his witty sayings and sage remarks. But alas, as soon as flesh and strength began to come to him, these wretched, covetous people began to plan and plot to get him into slavery again. Once a woman came and picked him up bodily and walked away, but Mr. McNabb heard in time to rescue him. Last night, when Mrs. Brierly came to supper she informed me that a woman came while she was at dinner, and the larger girls were at the branch washing their clothes, and took Deser away, and that no steps had been taken to get him back. As soon as I had finished supper, I went to the children from Deser's town and asked if they knew what woman had taken the boy. There was no difficulty in finding this out. The woman's name was Sombo, and she claimed to be his aunt. After a consultation with the Rev. Mr. McNabb we decided to do what could be done to recover the boy. So this morning I went to the Liberian governor, Mr. R. J. B. Watson, and stated the case. He

advised that I send a boy, one who knew both Deser and his abductress, then come and let him know, and he would send a Liberian constable and bring both. So, coming back, Edward Allen, a Vey of seventeen years, was sent over, and nobly he did his part.

Finding Sombo (who by the way was one of King Barra's wives—King of Jundoo, twenty miles east of here), he at once demanded of her Deser, and the contention waxed hot. The woman denying all knowledge of him, Edward then returned to the governor, who sent a constable, arrested the woman, and had her sent to me.

I had previously informed the governor that I wanted the law to press the case to its uttermost. When the woman came she denied having the boy, but claimed that he was her nephew, and that she was the party who sent him to the Mission, as she could prove by James Harris and Lewis Penick Clinton, the two Mission boys who brought him here first. I called them, and both told her she falsified, and that they knew nothing of her in the matter. She then made various statements and said if I would let the matter drop she would bring him back. I told her I had no idea of letting it drop if he never came back. That she had stolen the boy and owned to having him, and I would let the law decide the matter. She protested it was her great love and near relationship that had caused her to take him away. As matters progressed I found the Government interpreter, one Coles, who is an educated Vey, was doing all in his power to shield her. I requested the Rev. Mr. McNabb to go with her to the governor, and to let the law do its uttermost. He soon returned

saying the governor said that King Barra was here talking a "war palava," and therefore any fine imposed on the woman the governor would have to pay, he having sent for the King. So we just had to compromise by making her restore the child and hear some good advice.

Now it so happens that King Barra has a son, "Momo," at the Mission, a most winsome boy of fourteen or fifteen. Momo came this morning and informed us that this woman was not one of his father's regular wives, but came to him during the famine to prevent starving; and so *ergo* his father was not accountable for her bad conduct, adding, "if you will let me go to my father when school is out I will tell him to send Deser back." I let him go, not to get Deser, but to get the truth of the matter. He returned about 4 P.M. and said, "Bishop, the woman tells stories. Deser is not her brother's child, but she said she just wanted him for her slave. She took his clothes, and when he cried to come back, hit him on the head." About sundown Deser came back in "triumphal procession," a large crowd of natives coming with him, also the woman who stole him, and so we triumphed, "thank God." I have had a talk with Deser, who substantiates what Momo says, save that the woman did not strike him, but cut a switch to whip him when he cried to come back. She stripped him of his clothes, and hid him behind the rice farm to-day, lest we should find him. This instance, story number one. Now for number two.

Some weeks ago there came with a man, I am sorry to say who had been baptized here, a poor slave boy, wasted to a skeleton from hunger, with a face marked with unceasing suffering. I begged for this boy to feed him, but the master refused to let me have him. Noting, however, my sympathy for the slave, he left him here with a relative that he might daily visit the Mission and beg food, which food he is compelled to carry and give to his owners. I gave him meat and bread to eat in my presence, but I fear if he ceases to carry a portion home they will stop his coming. He did not come yesterday nor to-day. Now here is a case of starving to death, and yet what can we do? To help the sufferer we must reward the wretch who oppresses.

The third case is that of a slave of king

Phah, of Jundoo. Edward Allen, the same boy who found Deser's abductress, told me some months ago of this case. He says king Phah had a young man slave who attempted to run away, but Phah caught him, brought him back, and burnt him alive. "Phah," he said, "was Guss's father, one of our old Mission boys." So when Guss's cousins, Sadie and Yallow, also old Mission boys, came down, I asked, "What did that slave of Guss's father, the harp player, say when Guss's father burnt him?" Putting it thus threw them off their guard and they said, "He just halleed twice; once he called Guss, and once he called his brother, that's all." "Did they burn his body bad?" I asked. "Oh, they burnt up every bit, bones and all. The ashes just looked white, that's all." "How did they fix him," I asked, "to burn up all?" "They laid him down and laid a pole on him and wrapped him to the pole from head to foot, then drove up two forks and laid the ends of the pole in the forks, then put plenty of wood under and set it afire, and it burnt fast, for a big wind was blowing that day." "Don't your uncle fear?" "Yes, he begins to fear now, for he says somebody will make medicine (*i. e.*, poison or witch him), for this makes three men he has burnt."

These facts need no comments from me. They speak for themselves. Phah lives at Jundoo, twenty-two miles from this point, in the undisputed territory of Liberia. God, and God only, knows with what wickedness the heathen heart is reeking. When I asked Sadie and Yallow, "Is it no 'palava' for Phah to burn that man?" "No, because Phah is a gentleman, and the man was a slave, and the gentlemen made a law that any gentleman might burn his slave when caught trying to run away."

Some twelve months ago, when I ventured to state in one of my published reports that domestic slavery was here among the aborigines, I was roundly called to task, and even the facts were denied by some overzealous friends of African civilization. So let me say I stand ready to substantiate every statement made herein by abundant testimony if needs be. And I say further, the day has not come to shout the jubilee of Africa's redemption, but it is the day for all her loyal and true friends to sound the trumpet and gird on the sword to the battle, for there is a mighty conquest to be fought,

and many lives to be offered up, ere this land can be free.

When they "shall know the truth they shall be free indeed." The truth! The truth! and nothing but the truth, wielded by the Spirit of God, can save this people

and give them liberty. All the flourish of rhetoric, and misrepresenting in speeches and sermons, of which there has been too much, but keeps back the true forces of liberty, and delays the day of Africa's redemption.

CHINA.

WITH regard to the Bishop's condition Mrs. Schereschewsky writes from Geneva :

"My husband's mind now seems quite at rest [in view of the Committee's appropriation for his support] and I have reason to believe that he is improving more rapidly than was previously the case. He is having everything done for him that is possible, so far as I can see, and the treatment seems to meet his needs and benefit him very much. His muscular strength has greatly increased. He can now stand upright against the wall without leaning on anything and can help himself in many ways. I feel very much encouraged although of course I realize that, at the best, recovery must be slow."

FROM LETTER OF HENRY W. BOONE, M.D.

We are permitted to copy, from a personal letter written by Dr. Boone, the following. Although it is manifestly not intended for publication, we trust the Doctor will pardon us for laying before the Church statements which we are sure will be read with interest:

ST. JOHN'S COLLEGE, SHANGHAI,
May 10th, 1882.

My advanced students have had three and one-half years study under Dr. Bunn and myself, and are able to render me valuable assistance, and when I have any very important operations my medical friends in Shanghai are always ready to aid me. My work is very much hampered by my being obliged at present to live at St. John's College, six miles from St. Luke's Hospital, so that the hospital does not have my constant care as it should: then again my students live at St. John's, and so do not have the benefits of the clinical work in the hospital. We urgently need money to build a medical school building and a house for myself near St. Luke's Hospital. I could secure more students then, and the

doctors in Shanghai could aid me in forming a regular medical faculty. All this I am at present cut off from, and my work is hampered and kept down for the want of \$8,000 to put up the necessary buildings.

I am becoming widely known among the Chinese. I have had an offer of \$3,100 a year to take up medical work in their employ, and could easily make \$10,000 a year if only I would give up my present work; but, of course, this is not to be thought of for a moment. It only shows that the work is creating an impression among them. People come two hundred miles to consult me. The Church of England Mission (Bishop Moule) promises me some students, and I also expect the sons of two Mandarins soon, who desire to study medicine. The progress made in the very short time that I have been here seems amazing to me. Would that I had the means to make my work the success it ought to be. Do help me to get the house and school building.

ST. JOHN'S COLLEGE, SHANGHAI.

The following paper was prepared some time ago for another purpose by the Rev. D. M. Bates, late Professor in the College. It has served that purpose. We are persuaded that it will be of interest to the general reader, as it covers ground not heretofore completely gone over in these pages. It will be especially valuable to any young Clergyman moved to consider his personal duty in the matter by the call repeated in this number for more Missionaries:

In reply to your inquiries it gives me much pleasure to write you what has been my own experience and observation of the duties of the professors in St. John's College. The students are arranged in five general divisions. In the lowest of these, the primary department, are placed those boys who are occupied solely with their

Chinese education. A knowledge of the "Four Books" and the ability to write simple essays in Chinese is required before any student is permitted to enter a higher department. The students in this preliminary course are instructed wholly by Chinese teachers, and their form of learning is entirely on the native plan. The next course is the regular collegiate department. In this it is intended to have the course of study extend over a period of six years. This is necessary in order to cover the work done at home in America in both preparatory school and college. In China the preparatory course is exclusively devoted to Chinese, so that when the students enter the collegiate course, they commence at the very beginning of western science. Hence in the college course of St. John's it is necessary to include many very elementary studies which the student who enters college at home has already mastered, such as Geography, History, Arithmetic, etc. With these he begins, and from them passes on to the higher studies pursued in American colleges, which I need not here enumerate. In the collegiate department the students all work under the direction of a foreign instructor.

The third department is the theological. This comprises those theological students who have not advanced far enough to become regular Catechists. Before I left Shanghai the instruction they received was in these branches: Systematic Theology, Biblical Exegesis, Church History and the Prayer Book. I was also about to begin Christian Evidences with them last Spring, when my health failed so as to necessitate my return to this country.

The fourth department is the medical, which is under Dr. Boone's charge. The four medical students who entered this course study the text-books which have been translated into Chinese, and attend the doctor in his daily work at the St. John's Dispensary, and also at stated times at St. Luke's Hospital, in the city.

The fifth department is entirely apart from those just mentioned. It is composed of those students who study English exclusively, and who pay for their tuition. They are instructed by a Chinaman who studied in an American college, although Mr. Boone, Mr. Yen and I also had the class in the afternoons for an hour on alternating days.

The work of instructing the last four departments was divided between six instructors, as follows: Mr. Thomson had the theological students in Biblical Exegesis, Mr. Boone taught them in Systematic Theology and the Prayer Book. (Before Dr. Nelson's departure, he was the Professor of Systematic Theology.) I instructed them in Church History, and was about to take up Christian Evidences, but my coming away prevented this, and the lectureship of Church History also devolved upon Mr. Boone at that time.

In the collegiate department Mr. Yen had the students in Mathematics and Physics; Dr. Boone taught them Chemistry, and my department was History, with the kindred subject of Geography. When they should have become sufficiently advanced for it, I was also to have taught them Christian Evidences.

I presume that the information which you most need is with reference to the *modus operandi* of conveying instruction to the students. Methods necessarily vary somewhat according to the proficiency of the instructor in the language. In this respect Mr. Yen, being a native, had the advantage over us all, and as there was no lack of text-books on the subjects which he taught, he would instruct his students much as any professor at home would. Mr. Thomson and Mr. Boone, from their long residence in China, were very proficient in the spoken language, and so were able to deliver oral lectures without difficulty. The great obstacle which they encountered was the dearth of proper text-books, indeed, I might say of any text-books. Their plan for meeting this difficulty was to dictate to the students in Chinese from some English text-book. This the students wrote down, and at the next lecture were questioned on it.

My stay in China was too short to enable me to gain sufficient fluency in talking for delivering lectures, or translating and dictating off-hand. I began to teach after having been there a little more than a year. With the classes in Geography and History I had little difficulty, for the first year there were text-books which I could use, and when the students had prepared their lessons, all that was necessary was to follow the text-books in Chinese, as the student recited, and here and there to add some explanation or comment. This I could do, being able to follow the sense of what was said, and what was

contained in the Chinese characters. But with the theological students it was not possible to pursue this plan. There was no Church History which I could use. The way I finally solved the dilemma was by making a text-book. I took the excellent Syllabus of Church History written by the Bishop of Connecticut and used by the students of the Berkeley Divinity School, and with my Chinese teacher translated it. I would give the theological students a few leaves at each recitation to prepare for the next time. In this way I went over the first two books of the Syllabus, which cover the ante-Nicene period of the Church's history. The labor of translating was very great at first, more wearing to the mind than any occupation in which I have ever engaged, but with practice it becomes much simpler. Any one laboring as a professor at St. John's College should have before him the twofold

end in view of instructing and translating. There is a very great need of good books, and I know of no more useful and fascinating work than that in which I was engaged while at Shanghai. My missionary life there is something which I daily long for, and if I had the needed health for it, I should want to start back to it to-morrow.

The duties I have named are the routine and official work of the professors. There is of course the further personal duty which any conscientious man would not wish to shirk of making his daily intercourse with the students the lesson to them of what the Christian life is intended to be, and he will find the students industrious, tractable, and amenable to good influences. If the professor be in Holy Orders there is the further hope of leading the students by his preaching to them, as well as by the way itself in which he engages in the service.

HAITI.

FROM LETTER OF BISHOP HOLLY.

SPEAKING of the newly ordained in his Jurisdiction, Bishop Holly writes:

PORT-AU-PRINCE, June 15th, 1882.

The Rev. Mr. Brown is assigned to the pastorate of the Church of the Resurrection at Gros Morne, vacant since the decease of the late Rev. C. O. Myrthil. The Rev. Mr. Bastien is assigned to the charge of the Station at Acul, twelve miles from Gros Morne, made vacant by the promotion of the Rev. Mr. Brown; and the Rev. D. Michel is appointed Minister of the Church of the Good Saviour at Petit Fond, of which the late Rev. W. Jacob had the charge until the day of his decease in January, 1881.

The Deacon and Station at Acul are placed under the pastoral oversight of the Rev. Mr. Brown, and the Rev. D. Michel and the church in which he is to minister fall under the pastoral charge of his father, the Rev. H. Michel, our pastor at Trianon, twelve miles distant from Petit Fond.

The Rev. Messrs. Brown and Bastien passed with me under my roof the ten days preceding their ordination, which had for its object the twofold purpose, first, of solemnly preparing them by devotional exercises and personal instruction for the sacred responsibilities they were about to assume; and, secondly, of encouraging and

consoling them in their work under the severe afflictions that have fallen upon their field of labors, for our work at Gros Morne and its surrounding district, it will be remembered, though favored on one hand by unusual success, has been on the other hand severely tried. Two pastors have died and the small-pox that recently raged there carried off seventeen of their communicants, while some others who survived the pestilence, instead of drawing nearer to God by this visitation, fell from their steadfastness!

I am happy to say that this earnest personal conference with them seemed not without fruit, since both brethren in taking leave of us at the concluding sitting of the Diocesan Conference, after their Ordination, spontaneously addressed the Conference, making known the sentiments that animated them, and the resolutions they had formed in going back to their field of labor to work with renewed zeal in proclaiming the truths of the Gospel not only at the Stations already occupied by us in the commune of Gros Morne, but also to establish by God's help Stations in the eight other rural sections of that commune, where they may make known to perishing sinners the unsearchable riches of CHRIST.

The Rev. D. Michel, inspired by the earnest words of these two brethren, spoke

also in the same encouraging sense in reference to the field that he is to occupy. It is well to state that the Rev. Mr. Bastien came here at his own prompting last February, and passed ten days with me at that time to confer with me on the state of the work in that district, and to receive instructions in reference to his Ordination. Hence he passed two seasons with me of ten days each. My constant contact with the Rev. D. Michel and his labors in conjunction with his venerable father rendered it unnecessary to exact of him the same close personal conference for so many days preparatory to his Ordination, as was found useful in the case of the two others with whom I do not so often meet.

We cannot refer to these Ordinations as an evidence of the *numerical* increase of our work here, as the persons ordained only replace those whom we have lost by death

or been promoted; as in the case of Mr. Bastien, who succeeds to Mr. Brown called to the pastorate vacated by the death of Mr. Myrthil.

Yet we think we may point to these ordinations as the evidence of the inherent vitality of Mission work in Haiti; by which tried men who have been for years practically trained as Lay-readers and Evangelists, are found ready to step forward and occupy the places of those who have fallen at their posts, and to carry on the good fight in the forefront of the battle. We therefore refer to them as the evidence of the real spiritual progress of our work here, and the sure pledge under God's blessing of its healthy numerical increase and sound development in the future. We are thankful to say that we have still in reserve, and in active training in practical Missionary work, more good men of the same spirit.

MEXICO.

ADDRESS OF FREDERICK S. WINSTON, ESQ.,
OF THE CITY OF NEW YORK, AT THE
MISSIONARY CONFERENCE OF THE
PROTESTANT EPISCOPAL CHURCH.
RT. REV. A. CLEVELAND
COXE, LL.D., PRESIDING.

BUFFALO, N. Y.,
June 8th, 1882.

MR. PRESIDENT :

My appearance before you at this time at the request of the Special Committee of the Board of Managers is doubtless owing to the fact of my recent visit to Mexico, where, in company with the Rt. Rev. Bishop Riley and other members of the "Church of Jesus in Mexico" and the Clergy and teachers attached to its various Missions and schools, I had the opportunity to note its progress and position and to judge of its future prospects.

The subject upon which I am asked to address you is "The Mexican Branch of the Church." Historically this branch came into existence when the House of Bishops sent one of their number, the Rt. Rev. Alfred Lee, D.D., with a Presbyter, the Rev. Dr. Dyer, to Mexico in 1875. Information was then obtained and negotiations put in progress which resulted in the appointment of a committee of seven of their number by the House of Bishops, with ample power and discretion on their part to take all need-

ful steps in the organization of the "Church of Jesus" in Mexico, and to consecrate Bishops for the same whenever that organization had complied with the needful requirements. The Mexican Church has now a Bishop, consecrated June 24th, 1879, a Bishop-elect, sixteen Presbyters and Deacons, four foreign lay workers and sixty-five native workers. It has forty congregations where Services are regularly held, and twenty other places where the Church has members but is unable to supply them with the Ministry. There are about three thousand persons regularly attending the Services of the Church. There are three orphanages and nine day schools, in which about 450 children are taught. Of these 170 are boarders. In the City of Mexico there are four distinct departments in connection with this Mission work: first, the work connected with the Cathedral of San Francisco and the Parish Church of San José de Gracia; second, the work of the Divinity School, where there are about ten students; third, orphanages and schools; and fourth, country congregations, largely composed of Indians.

PHYSICAL ASPECT AND CONDITION.

It is important to note the country and people among whom these Missions are established and for whose benefit they are conducted. The Republic of Mexico ex-

tends along the southern border of this great republic a thousand miles and more, reaching from the Atlantic to the Pacific Ocean. No wall or difficult mountain range divides these sister republics. An imperceptible line crosses the land and streams which border each country. The same tree throws its shadow over each, and the children of both nationalities play beneath its shade. Perhaps the school-house or the church may be built across this line, and the young and old of both republics be thus intermingled in their instruction and religious worship. Perhaps it may be the cock-pit or the arena for the bull fight which will be so placed on our border line. Christian men of this land, which shall it be? In domestic and social life the sentiments of these neighbors, their principles and their habits, religious, social and political, will assimilate for good or for evil. Railways and pathways cross this border line, running nearly from the centre to the extremity of each country, and opening to each the freest intercourse. Bands of steel and iron thus hold us clasped together for weal or for woe. Our own people will embark hundreds of millions of money in these and other enterprises and send our own sons to manage them. These highways of traffic and commerce, important as they may be for the purposes for which they are intended—profit and gain—are far more so in their effect on the morals and the habits of the people they reach. They will teach industry, thrift, a love of money and skill in its acquisition, to an ignorant, struggling, superstitious people, who at this time are as a mass sadly destitute of religion and morality. That we may better understand the extent as well as the nature of our connection and duties in Mexico, let us glance at a few of the physical facts connected with that important country.

It extends from about the fourteenth to the thirty-second parallel of north latitude, and from the 86th to the 107th degree of west longitude, being in length from north to south about 2,000 miles, and in breadth from 140 miles at Tehuantepec, on the south, to over a thousand miles where it joins our own southern borders. It has a sea-coast on the Gulf of Mexico of about one thousand miles, and on the Pacific Ocean and the Gulf of California, of over four thousand miles. Situated to a large extent within the Tropics, its coasts and the land

near them possess a tropical climate, while the plains of the interior rise to an altitude of 7,500 feet above the level of the sea, securing a temperate climate, although within the Tropics. Thus almost every product of fruit and grain is found within its borders. On no island in the southern seas is there a greater luxuriance and beauty of tree and plant and flower, from the majestic palm to the creeping vines which cover the ground and trees and overrun their dwellings than in the south and east of Mexico, while in the north all the products of our own land can be successfully cultivated. Its silver mines have been and are the richest in the world. It has gold, also, with iron and other useful metals and minerals. Its majestic snow-clad mountains, its beautiful valleys and hills, its luxuriant verdure and redundant plants present rare pictures to all true lovers of nature.

POPULATION AND RACES.

The population of Mexico is about nine millions. Of these about two millions are of Spanish descent or of mixed races, in portions of which the negro element is apparent. Seven millions are Indians. Some of these are descendants of Montezuma and the Aztecs, whose marvellous civilization and progress in the arts before our own country was discovered by Columbus are attested both by history and the relics now collected and exhibited in the City of Mexico and elsewhere.

RELIGIOUS AND SOCIAL CONDITION.

When conquered by Cortez for Spain in 1521, many of their temples were destroyed. But while they consented to pay tribute to Spain they refused for a time to change their human sacrifices and their worship of the sun. Even now in the City of Mexico is shown the huge sacrificial stone which was placed at the top of their temple, two hundred feet high, on which history tells us fifty thousand victims were annually sacrificed, while thirty thousand a year were sacrificed at Cholula, near Puebla, on an artificial mound of the same height (two hundred feet) as the temple in Mexico. The base of this mound covers forty acres in extent. By the union of force and by yielding to them in engrafting some of their heathen rites as a part of the worship of the Church of Rome, they at length became a part of that Church and were reckoned by it as members. While in Mexico I visited, among many others, the

famous church of "Our Lady of Guadalupe," six miles from the city. It is considered one of the most sacred cathedrals in Mexico. It is of magnificent size and splendidly adorned, and was enriched with untold wealth in gold and silver, precious stones, images and pictures. It is claimed to stand upon the spot miraculously pointed out by the Virgin Mary to an Indian at three several interviews, who related these miraculous appearances to the Archbishop. On his presenting, after the third interview, flowers sent from the Virgin, it was found that a picture as she appeared to the Indian was imprinted upon the cloth which contained them. The scruples of the Bishop were then satisfied and the church was built and adorned, and the picture said to have been thus produced now occupies the most prominent place above the altar. Devotees of the church make pilgrimages to it, and are delighted to join in its rites and witness its Services. On the day subsequent to our visit the Archbishop consecrated a Bishop in this church instead of the Cathedral at the City of Mexico. Yet in the chapel of this church, on the very spot on which the miraculous appearance was said to have taken place, we saw some fourteen young Indian girls (devotees) enter, preceded by a man playing the violin, and then, with this music, perform their heathen Indian dances in fantastic attire before these altars and shrines as a part of the worship of the Church of Rome. Still more revolting heathen scenes are performed yearly, by permission of the Church, by the Indians in the Cathedral of "Our Lady of Guadalupe." On the following day we witnessed another scene of worship by Indians in the Mexican "Church of Jesus." Accompanied by the Bishop and Miss Grut, we visited the Indian Church in the mountains near Tlalpam. None but Indians resided there. The way up the mountain is so rough and precipitous that it can only be approached on foot or on horseback. We found a neat and commodious church, built of adobe, with timbers for the roof, with wooden doors and seats, and with a chancel and whatever else was necessary for the decent and orderly celebration of the Service. The Bishop and his attendants (as in all their public Services) wore surplices. But the congregation interested us most of all. The church was packed with Indians. Here were the gray-

haired and tottering old men and women, whose grizzly locks the mountain winds of nearly a century had tossed; the middle-aged, the young, and even the prattling infant in its mother's arms. In prayer all knelt devoutly on the earthen floor. The responses were full and as from one voice, while the singing seemed to be the sending forth of the whole soul in worship. Every eye and ear was attentive to the Service to its close. The children in the school—about forty in number—were present and assisted in the music. This church was built almost wholly by these Indians, and it and its school are conducted with but little dependence on outside aid. The occupation of these poor Indians is to cut wood or burn charcoal on the mountains and bring it down on the backs of their donkeys or ponies, and thus earn a scanty support for their families. Out of this poverty has grown this church and school, and the seed corn from which this harvest has sprung was a Bible exchanged with an Indian, who could read, for a domestic animal. While facing this congregation, with their well-shaped heads, intelligent eyes, vigorous frames and sober aspect, I felt that I had before me the type of seven millions of their countrymen in Mexico equally accessible by the Church, though now sunk in almost absolute heathenism. Look on this picture of Indian worship in the "Church of Jesus" on the mountains, and then on that worship rendered by the Indian dancing girls in the Roman Catholic Chapel of Our Lady of Guadalupe. The pictures are true and unexaggerated. Do they not show marvellous progress in our short Missionary work in Mexico? These Indians have, with other races of their countrymen, fought for nearly fifty years for their civil and religious liberty as bravely as our own countrymen did for theirs, and, like them, they have attained it. Their adversaries have mainly been the members of the Church of Rome, at home or in Europe, who have striven in every way to prevent their obtaining and securing that great boon. But they have broken their chains, and all sympathy between the masses of the people and the Church of Rome and its rulers and co-workers for despotism has departed forever. They will receive no religious instruction from that Church as a people; and whatever Christianity they shall be taught and pos-

sess will be through Protestant Missions and instruction.

During the same week we visited, with the Bishop and some of his Clergy, Mrs. Lever, Miss Grut and a gentleman and his wife from Cincinnati, the church at Xochitenco, another Mission Station on the south-west side of Lake Tezcuco and near the range of mountains at the west. Before reaching our destination we stopped at a little village for a religious service and Baptism. An Indian residing there—a devout member of the Church, formerly a brave soldier for liberty—had been arrested on the charge of some member of the Church of Rome of removing or mutilating some image or ornament in their building. The charge was false. Notwithstanding, he was taken from his family and confined in prison seven months. His occupation had been that of a florist, cultivating or buying his flowers and taking them to market at the capital. His imprisonment destroyed his business. His donkeys, on which he depended to transport his flowers, were sold, and himself and family left destitute. His innocence being vindicated he was released, and cheerfully and bravely set to work, with his hands alone, to recover his business and support his family. Hearing of the Bishop's proposed visit he ventured to request that his infant might be baptized at the Service to be held. This was done by the Clergyman assisting, the Bishop, Mrs. Lever and another lady standing sponsors for the little Christian girl. At Xochitenco, a considerable village, we found a model church building, with its chancel, a vestry-room, and organized vestry, and a school-house. The church was filled in every part and the Services were most interesting. The church and school-house have been mostly built by the congregation and are now substantially self-supporting. Besides the Mission at which the Baptism took place there are three other places in this vicinity where Services are held whenever a Clergyman can be spared for this purpose. While partaking of the hospitalities of the congregation among the trees and flowers of the garden we learned the origin of this church and the other smaller chapels in this vicinity. A few years since a traveller was passing through this village and was attracted by a pet lamb belonging to its principal citizen. He offered a Bible in exchange for it. It was accepted.

The owner of the Bible, who could read, became interested in its teachings, as were his neighbors, to whom he read it; and this church and the neighboring chapels are the fruit of it. The owner, the son of the man, now dead, who obtained it, brought me the Bible. It was an English copy, published in 1817. Of the truth of this incident I have no question. The history of this Church movement in Mexico offers numerous instances of the saving power of the Holy Scriptures when read, even without note or comment, or a living teacher. Perhaps no country offers a more inviting field for the circulation of the Holy Scriptures than Mexico, among such as are able to read them. It is not surprising that a small portion of the Indian population still remains attached to the Church of Rome, and are very zealous in its service, even to using violence upon those who expose its errors and corruptions, by teaching a purer faith and a scriptural worship. As they have known no other Christian Church than that of Rome for nearly 350 years, it is natural that in their ignorance such should be the fact, especially when urged to violence by ignorant zealots of that Church. A people whose ardent religious character and views led them before they were conquered by Spain to show their zeal for religion by offering human sacrifices, require instruction and transforming grace before the lion becomes a lamb. But, as a class, when kindly taught they can be easily influenced, and no better field or a more promising one presents itself than among these seven millions of Indians within the borders of the Republic of Mexico. In addition to these there are some fifty millions, many of whom speak the Spanish language, in Central and South America, to whom access could be easily had with the same promising results.

And, now, right reverend and reverend fathers and brethren, what does this Mission lack to commend itself fully to your judgment and sympathies? It is the daughter of this Church in full sympathy with it. It teaches what you teach in doctrine and worship. It has its Bishops, Priests and Deacons, its Vestries, Synods and General Synods or Conventions. Its ecclesiastical methods in celebrating Church Service, its clerical dress and its careful observance of Rubrics and rules all show that the Churches are substantially one.

The Church and Mission in Mexico are too new and feeble and poor to sustain themselves and to make aggressive movements on the superstition and ignorance and infidelity which envelop that land. The teaching of religion is forbidden by their constitution in all schools and colleges under the charge of the Mexican Government.

The teachers and pupils are in consequence fast becoming infidels. Sufficient aid and light can only come from Christians in the United States. Shall they have it? The political doctrine that "America belongs to Americans" has been substantially appropriated by Protestant Christians in Europe towards Mexico and Central America in religious and benevolent work. The British and Foreign Bible Society has no agencies in Mexico, but has transferred the responsibility of supplying the Scriptures for Mexico and Central and South America to the United States. Some aid from British Christians will doubtless continue to be received, but the main supply will have to be furnished (as it ought to be) from the United States. We are their neighbors, bound to them not more by the unbroken territory we both occupy than by our social and financial and business relations. The moral and religious character of the people of Mexico, and especially those on the borders, will decide whether this proximity and consequent free intercourse shall be an advantage or a loss to our people morally, financially or politically. Divine wisdom has said: "Righteousness exalteth a nation; but sin is a reproach to any people." It will cost less in lives and in money to the people of the United States to foster education and sound moral teaching based upon the Bible than it will to fight the Indians on the border or their sympathizers among the ignorant and vicious of this neighboring Republic. If the railroads built, or the mines worked, by American capital are to be safely or profitably conducted, morality and intelligence must be taught and diffused among that people. Revolution and robbery (vices to which that people under their old systems of instruction have been too much addicted) will, if renewed, soon scatter the wealth invested in these enterprises, and may jeopardize the lives and the safety of those engaged in them. Every consideration, religious and secular, demands that whatever can be done for the Mexican peo-

ple be done speedily. Many times the number of workers now in this field could be most profitably employed, if they could be found and the money furnished to sustain them. Those now in the Mission field are too few in number and are overworked and underpaid, and in consequence are prematurely wearing out. Perhaps their most important need now is to complete their "Book of Common Prayer." They need it to give them a dignified place and standing among the Churches of Christendom.

They need it to settle all doubts of their "soundness in the faith," and thus to confirm the belief of their friends and disarm the malice of their enemies.

They need it for themselves and their children as the groundwork of their religious teaching and the authoritative guide in their religious worship.

When it is adopted and published with the concurrence and sanction of the "Commission of Bishops" of our own Church, as now contemplated, it is not doubted that it will be satisfactory to all who hold to a sound faith and a pure worship. But they must be aided to publish it.

My last letter from the Treasurer of the Mission stated that Bishop Riley was preaching twelve times in the week, besides attending to the oversight of the churches, the Missions and the schools, and looking after money to sustain and increase them. He receives no salary, and in addition to his own support he has contributed about twelve thousand dollars a year to sustain and carry on the Church work in Mexico. But his private means are for the present exhausted. In addition—to him and his father, and to a few personal friends, the Church owes the fine Cathedral of San Francisco and the valuable Parish Church of San José de Gracia in the City of Mexico. For the near future, on the friends of the "Church of Jesus" and its Missions must devolve the pecuniary responsibility of carrying on this prosperous and glorious work. May they have the will and the means to respond to all its wants! While in Mexico it was a source of great pleasure and satisfaction to learn the high esteem in which Bishop Riley was held by the intelligent and thoughtful men of all classes. Those highest in authority in the State, the public press, influential citizens and the poor, all acknowledged his philanthropy and benevolence, his untarnished

purity and rectitude of life, and his self-sacrificing zeal and untiring labor in the pursuit of his high and holy aims. He is most ably and faithfully sustained and aided by his Clergy and by all the members of the Mission.

In response to a question from the Rev.

Mr. Bielby, the speaker stated that the Bishops and Clergy flatly contradicted the published statement that Sacerdotal offices were performed by unordained persons.

Bishop Coxé said that he had no hesitation in saying that the Mexican Mission was far in advance of America when she asked England for Bishops.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of **JAMES M. BROWN**, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on **STATION D, NEW YORK**. Remittances in Bank Notes are not safe unless sent in **REGISTERED Letters**.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from June 1st to July 1st, 1882.

*Lenten and Easter Offerings.

ALABAMA.		Auxiliary, for Miss Riddick's salary.....		8 45
<i>Anniston</i> —Grace S. S.....	9 50	<i>Richmond</i> —St. Paul's.....		21 15
<i>Mobile</i> —Trinity S. S., for "Rev. J. A. Massey, D.D." Scholarship, Cape Mount School.....	25 00			29 60
	34 50	KENTUCKY.		
CALIFORNIA.		<i>Covington</i> —Trinity.....		1 00
<i>Los Angeles</i> —St. Athanasius'.....	5 00	LONG ISLAND.		
<i>San Francisco</i> —Trinity.....	50 00	<i>Brooklyn</i> —Church of the Atonement.....		8 82
	55 00	Grace, through Woman's Missionary Association of Long Island, for Foreign Missionaries' Fund.....		5 00
CENTRAL NEW YORK.		St. Mary's.....		16 04
<i>Elmira</i> —Trinity.....	144 75	"B. F.".....		5 00
<i>Owego</i> —St. Paul's.....	10 15	Missionary Box 2,829.....		3 50
	154 90	<i>Oyster Bay</i> —Christ Church.....		9 61
CENTRAL PENNSYLVANIA.		<i>Miscellaneous</i> —"J. N.".....		80 00
<i>Mansfield</i> —St. James' S. S.....	5 00			127 97
CONNECTICUT.		MARYLAND.		
<i>New Haven</i> —St. Paul's.....	51 50	<i>Anne Arundel Co.</i> —St. Ann's Parish, St. Ann's.....		1 50
<i>New Milford</i> —"C. E. W.".....	125 00	<i>Baltimore</i> —St. Barnabas', Myra Harris.....		4 46
<i>Norwalk</i> —"E. L. S.".....	1 00	Hayes & Johnson, for "Eliza J. Green" and "Mary Cisco" Scholarships, Cape Mount School.....		50 00
<i>Saybrook</i> —Grace.....	8 00	<i>Baltimore Co.</i> —St. Thomas' Church and Chapel.....		1 00
<i>Waterbury</i> —"A few Friends," through Woman's Auxiliary, for Emily Williams School.....	10 00	<i>D. C. (Washington)</i> —St. John's, for China... St. Paul's.....		5 14
	195 50	<i>Frederick Co.</i> —All Saints' Parish, All Saints', for "C. C. Hoffman" Scholarship, Cape Mount School, \$25; Jaffa, \$50.....		45 00
DELAWARE.		<i>Harford Co.</i> —St. Mary's.....		75 00
<i>Christiana Hundred</i> —Christ Church, 5 cent collection.....	34 78	<i>Miscellaneous</i> —Branch Woman's Auxiliary, for Endowment Fund, "Bishop Boone" Scholarship, St. John's College, \$200; Miss Riddick's salary, \$35; Africa, \$20; Jaffa, \$5.....		25 00
<i>Lewes</i> —St. Peter's.....	5 00			260 00
<i>Newark</i> —St. Thomas', of which Mr. F. A. Curtis, \$10; 4 Missionary Boxes, \$6; S. S., \$3.89.....	29 67			467 10
<i>Wilmington</i> —Calvary.....	5 00	MASSACHUSETTS.		
	74 45	<i>Andover</i> —Christ Church.....		9 84
EASTON.		<i>Boston</i> —Evangelists' Chapel, through Woman's Auxiliary, for Miss Bruce's salary... (South)—Grace.....		5 00
<i>Talbot Co.</i> , Trappe—Miss H. C. Cayland, thro' Woman's Auxiliary.....	1 00	(Dorchester)—St. Mary's, Missionary Box 15,600.....		20 00
<i>Worcester Co.</i> —Whaleyville, Florie's Missionary Box, for support of Yong Kwie, Baird Hall.....	3 00	<i>Cambridge</i> —St. John's Memorial Chapel... <i>Fitchburg</i> —Christ Church, through Woman's Auxiliary, for Miss Bruce's salary.....		5 03
ILLINOIS.		<i>Newton</i> —Grace Guild, through Woman's Auxiliary, for Miss Pitman's salary.....		10 00
<i>Chicago</i> —"L.".....	4 00			2 25
INDIANA.				
<i>New Albany</i> —St. Paul's, Branch Woman's				

† We will be glad if the person who sent us \$25 April 24th, from "L." Chicago, Ill., will send us her address, as we are at present unable to make a satisfactory application of the amount.

‡ In the July SPIRIT OF MISSIONS, in the total of \$115.58 credited to this Parish, \$20 otherwise undesig-nated should have been credited as through the Woman's Auxiliary.

<i>(Germantown)</i> —*St. Peter's S. S.....	9 00	Scholarship, Duane Hall, \$10.....	45 24
<i>(Bridensburg)</i> —*St. Stephen's S. S., for		Fairfax Parish, Grace.....	20 85
Bishop and Mrs. Schereschewsky's work...	18 00	<i>Dinwiddie Co.</i> —Bristol Parish, Grace, Mrs. S.	
<i>(Roanborough)</i> —St. Timothy's, through		H. Marks.....	44 58
Committee on Work for Foreign Mission-		<i>Fairfax Co.</i> —West End, St. John's S. S.....	12 00
aries, for "Bishop Stevens" Scholarship,		<i>Fauquier Co.</i> —Emmanuel Parish, Grace, for	
St. John's College.....	5 00	Rev. J. McNabb's salary.....	5 00
<i>(Oxford)</i> —Trinity, of which for St. John's		<i>Henrico Co.</i> —Richmond, Henrico Parish, *Em-	
College, \$100.....	1,000 00	manuel S. S.....	16 77
*Zion S. S., for Africa.....	25 00	Richmond, Henrico Parish, Monumental	
Episcopal Hospital, through Committee		Church, Young Ladies' Bible Class, for	
on Work for Foreign Missionaries, for "St.		"Armstrong" Scholarship, Cape Mount	
John's" Scholarship, St. John's College....	8 00	School.....	25 00
Thos. B. Reed, M.D.....	10 00	Richmond, S. S. Union, for Jaffa.....	25 00
<i>Upper Providence</i> —*St. Paul's S. S.....	7 50	<i>New Kent Co.</i> —St. Peter's.....	2 25
<i>West Chester</i> —*Holy Trinity S. S., for Dr.		<i>Norfolk Co.</i> —Woman's Missionary Associa-	
Boone's Hospital.....	53 50	tion, for Miss Riddick's salary (additional)..	3 00
<i>Yardleyville</i> —*St. Andrew's S. S., for Rev. J.		<i>Princess Ann Co.</i> —Lynnhaven Parish, for	
McNabb's work.....	9 50	"Lynnhaven" Scholarship, Cape Mount	
		School.....	6 00
PITTSBURGH.	2,408 84	<i>Prince George Co.</i> —Bristol Parish, St. John's	
<i>Brownsville</i> —James L. Bowman, for "Janie		S. S., for Jaffa.....	20 00
Vaughan" Scholarship, Bishop Boone Me-		<i>Washington Co.</i> —Holston Parish, St. Thomas'	
morial School.....	40 00	Colored S. S., for Rev. J. McNabb's work...	1 50
<i>Pittsburgh</i> —Trinity, through Woman's Aux-			228 99
iliary, for Miss Boyd's salary.....	10 00	WESTERN MICHIGAN.	
<i>Uniontown</i> —St. Peter's.....	11 00	<i>Grand Rapids</i> —Grace.....	13 93
<i>Verona</i> —St. Thomas'.....	15 00	WESTERN NEW YORK.	
St. Thomas' Mission S. S.....	10 00	<i>Phelps</i> —St. John's, through Woman's Auxil-	
RHODE ISLAND.	86 00	iary, for Miss Riddick's salary.....	10 00
<i>East Greenwich</i> —St. Luke's, through Wo-		<i>Rochester</i> —St. Luke's, for Mexico, of which	
man's Auxiliary, for Miss Boyd's salary.....	10 00	Woman's Missionary Association, \$40.....	78 45
<i>Newport</i> —Emmanuel, of which for "Darius			88 45
R. Brewer" Scholarship, Cape Mount		WEST VIRGINIA.	
School, \$25.....	93 94	<i>Jefferson Co.</i> —St. Andrew's Parish, Zion, of	
<i>Pawtucket</i> —St. Paul's, through Woman's Aux-		which for "Rev. H. M. Parker" Scholar-	
iliary, for Miss Boyd's salary.....	1 00	ship, Bishop Boone Memorial School, \$8.75;	
<i>Providence</i> —All Saints' Memorial, through		Missionary Box 3,907, \$7; S. S. (including	
Woman's Auxiliary, for Miss Boyd's salary		for Jaffa, \$25), \$42.27.....	93 28
Grace, through Woman's Auxiliary, for		WISCONSIN.	
Miss Boyd's salary.....	45 75	<i>Madison</i> —Grace.....	11 50
Church of the Redeemer, through Wo-		OREGON MISSION.	
man's Auxiliary, for Miss Boyd's salary....	4 00	<i>Columbia Co.</i> —*St. Helen's Mission.....	1 93
St. James', through Woman's Auxiliary,		<i>Eugene City</i> —*St. Mary's S. S.....	4 37
for Miss Boyd's salary.....	5 00		6 30
St. John's, through Woman's Auxiliary,		DAKOTA MISSION.	
for Miss Boyd's salary.....	5 00	<i>Mitchell</i> —St. Mary's.....	1 00
<i>Miscellaneous</i> —Branch Woman's Auxiliary,		COLORADO MISSION.	
for Miss Boyd's salary.....	19 25	<i>Rosita</i> —St. Matthew's.....	2 00
SOUTHERN OHIO.	193 94	NIOBRARA MISSION.	
<i>Cincinnati</i> —Christ Church S. S., for "Dr.		<i>Cheyenne Agency</i> —St. John's.....	5 80
Brooks" Scholarship, Baird Hall.....	50 00	St. Stephen's.....	3 10
St. John's, through Woman's Auxiliary,			8 90
for Bishop Penick's work.....	20 40	FOREIGN CHURCHES.	
<i>Columbus</i> —Trinity, through Woman's Auxil-		<i>Japan, Osaka</i> —*Mission Chapel.....	36 23
iary, for personal benefit of Rev. T. S. Tyng,		LEGACIES.	
\$25; Miss Riddick's travelling expenses, \$10		<i>Conn., Sharon</i> —Estate of Miss Maria Hitch-	
<i>Zanesville</i> —St. James', through Woman's		cock.....	440 06
Auxiliary, for "W. A. Smallwood" Schol-		<i>N. Y., Westchester</i> —Estate of Mr. Peter C.	
arship, Duane Hall.....	40 00	Van Schaick.....	25,000 00
TENNESSEE.	145 40		25,440 06
<i>Bolivar</i> —St. James' Hall, Bishop Quintard		MISCELLANEOUS.	
Missionary Society, for St. Mary's Hall....	20 00	U. S. Coupons.....	381 37
<i>East Nashville</i> —St. Ann's.....	4 85	Cash.....	10 00
<i>Jackson</i> —St. Luke's, "A Friend".....	5 00	Missionary Boxes for Africa.....	6 00
<i>Nashville</i> —Christ Church.....	12 50	Proportion of amount received for General	
VERMONT.		Missions, during June, see (p. 277.).....	913 58
<i>Arlington</i> —St. James' S. S.....	3 00		1,310 95
<i>Bellows Falls</i> —St. Agnes' Hall, Miss J. Hap-		Receipts for the month.....	\$32,944 50
good, through Woman's Auxiliary, for		Amount previously acknowledged..	123,686 34
Girls' School, Tokio.....	2 00	Total receipts since September 1st, 1881..	\$156,630 84
<i>Bennington</i> —St. Peter's.....	6 00	ANALYSIS OF RECEIPTS.	
<i>Fairfield</i> —Trinity.....	1 25	For "Specials" (of which applying on ap-	
<i>Sheldon</i> —Grace.....	10 71	propriation, \$280.19: building purposes,	
<i>Vergennes</i> —St. Paul's, through Woman's		\$2,265.00, legacy for investment, \$500.00)..	12,364 73
Auxiliary, for Girls' School, Tokio.....	5 50	For Work of the Committee for Foreign	
VIRGINIA.	28 46	Missions (of which from Legacies,	
<i>Albemarle Co.</i> —Grace, colored S. S., for Bish-		\$29,523.81).....	144,266 11
op Penick's work.....	80	Total.....	\$156,630 84
Cobham, Missionary Box 5,589, for Bishop			
Penick's work.....	1 00		
<i>Alexandria Co.</i> —Fairfax Parish, Christ			
Church, Woman's Missionary Association,			
for Jaffa, \$35.24; "Randolph H. McKim"			

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1882.....	\$187,500 00
Since added.....	5,000 00 192,500 00
Cash on hand, September 1st, 1881.....	243 24
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation.....	144,546 30
	144,789 54
Still required during the remaining two months of the fiscal year.....	\$47,710 46

ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from June 1st, to July 1st, 1882.

CONNECTICUT.			
Middletown—Men's Bible Class.....	15 00	St. George's Sunday-school.....	50 00
DELAWARE.		St. John's Chapel, Miss M. Harbey.....	3 00
Wilmington—Branch League, St. Andrew's Sunday-school "Scholarship".....	40 00	St. Mark's, Mrs. Austin.....	2 00
KENTUCKY.		St. Thomas, Young Ladies Foreign Mission Association, "Scholarship," \$200; Miss A. M. Dortic, \$5; Miss A. B. Halsted, "Memorial Scholarship," \$60; Mrs. H. Leavitt, \$7; Mrs. Wm. H. Lee, \$10.....	282 00
Louisville—Branch League, "Scholarship".....	75 00	Mite box.....	56
LONG ISLAND.			1,282 06
Brooklyn—Mrs. F. E. Peck.....	5 00	OHIO.	
Oyster Bay—Christ Church.....	38 94	Cleveland—St. Mark's Parish, Young Girls' Missionary Society, "Scholarship".....	7 40
	43 94	PENNSYLVANIA.	
MARYLAND.		Germantown—Mrs. E. T. Shaw, \$10; "A. E." \$1.....	11 00
Baltimore—Guild of Young Girls, "Scholarships".....	120 00	Philadelphia—Branch League, Grace, \$81.08; Church of the Epiphany, "Scholarship," \$120; Calvary, "Conshohocken" Scholarship, \$45.....	246 08
Frederick Co.—All Saints' Parish.....	15 25	Trinity, Oxford, of which for Rev. C. E. Butler, \$100.....	177 77
	135 25	St. Paul's.....	25 00
MASSACHUSETTS.			459 85
Boston—Mexican Division, Branch Woman's Auxiliary, Church of Our Saviour, Longwood, toward Scholarship, \$68; St. Ann's, Lowell, \$12.....	80 00	SOUTHERN OHIO.	
Longwood—Mr. P. S. Parker, toward "Scholarship".....	10 00	Cincinnati—Branch League, for personal benefit of Mr. Valdespino, \$120; for Mrs. Hooker, \$50; for building purposes, \$100; for "Scholarship," \$60.....	330 00
NEW JERSEY.		Springfield—Christ Church, Branch Woman's Auxiliary, Theological Scholarship.....	37 50
Beverly—St. Stephen's, toward "Scholarship".....	5 00		367 50
Florence—St. Stephen's, toward "Scholarship".....	10 00	WESTERN NEW YORK.	
Mt. Holly—Mrs. Merritt, of which for Orphanage, \$5.....	10 00	Canaseraga—Trinity.....	1 50
Plainfield—"Holy Cross".....	6 00	WESTERN TEXAS.	
	31 00	Little Cane—"O. W. R.".....	5 00
NEW YORK.		Receipts for the month.....	2,553 50
New York—Calvary, Woman's Foreign Mission Association, of which toward the "Edward A. Washburn" endowed Scholarship, \$500.....	869 50	Amount previously acknowledged.....	4,311 93
Grace, Mrs. A. G. Stout.....	15 00	Total receipts since April 12th, 1882.....	\$6,865 43
Holy Trinity, Woman's Mission Association.....	60 00		

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
HAITI.—Steamers [Fortnightly], Postage 5 cents. Newspapers and Books free through the Mission Rooms.....	
MEXICO.—[By steamers weekly.] Letters.....	5 cts.
Papers, one cent for each two ounces or fraction thereof.....	2 cts.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [its steamers touch only at certain points on the coast], it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each [by Express].

Returns are to be made Semi-annually, at Christmas and Easter. Remittances to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

FOREIGN STATIONS.

GREECE.

Miss Marion Muir, with thirteen assistant teachers
(Greek).....Athens.

WESTERN AFRICA.

The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary Bishop.*
Cape Mount.

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....Cape Palmas.
The Rev. R. H. Gibson (Liberian) suspended.....Cavalla.
The Rev. M. P. Valentine Keda (Native).....Cavalla.
The Rev. Wm. Allan Fair.....(In the U. S.)
The Rev. O. E. Shannon Hemie (Native).....Hoffman Station.
The Rev. Horatio C. Merriam Nyema (Native).....River Cavalla.
Mrs. Fair.....(In the U. S.)
Mrs. S. J. Simpson (Liberian), Teacher.....Cape Palmas.
Mrs. Ann Toomey (), Orphan Asylum.....
Alonso Potter Dowe (Native), Teacher.....Hoffman Station.
Richard Killen Nyema, ".....Rookbookah.
A. H. Vinton Foda, ".....Cavalla.
E. W. Appleton Wade, ".....Fishtown.
T. C. Brownell Gabla, ".....Cavalla.
Joseph Elliott Nim'ne, ".....
Also three Student Teachers.

Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....Bassa.
† The Rev. J. G. Monger.....Sinoe.
† George A. Dunbar (Liberian), Lay Reader.....
† J. A. Hening (Liberian), Lay Reader.....Bassa

Monrovia and Cape Mount District.

† The Rev. G. W. Gibson (Liberian).....Monrovia.
† The Rev. A. F. Russell (Liberian).....Clay Ashland.
The Rev. J. W. Blackledge (Liberian).....Monrovia.
The Rev. Edward Hunts (Liberian).....Crozierville.
The Rev. John McNabb*.....Cape Mount.
Mr. G. W. Christian Schmidt*.....Cape Mount.
Mrs. Penick*.....Cape Mount.
Mrs. Schmidt*.....Cape Mount.
Mrs. McNabb*.....Cape Mount.
Mrs. M. R. Brerley*.....
Miss Sarah Johnson (Liberian).....

CHINA.

The Rt. Rev. SAMUEL I. J. SCHIERESCHESKY, D.D.,
Missionary Bishop. (Absent).

The Rev. Elliot H. Thomson.....(Absent).
The Rev. Kong Chal Wong.....Shanghai.
The Rev. William J. Boone.....
The Rev. Yung Kung Yen, M.A.....
The Rev. Hoong Neok Woo.....
The Rev. Wm. S. Sayres.....
The Rev. Sung Tsz Yang.....Wuchang.
The Rev. Sung Lu Chun.....Shanghai.
The Rev. Zu Soong Yen.....Wuchang.
The Rev. Frederick R. Graves.....Shanghai.
Henry W. Boone, M.D., Missionary Physician.....Wuchang.
William A. Deas, M.D., ".....Wuchang.
Prof. Edwin K. Buttles.....Shanghai.
Mr. Herbert Sowerby.....Wuchang.
Mrs. Schereschewsky.....(Absent).
Mrs. Thomson.....
Mrs. W. J. Boone.....Shanghai.
Mrs. Sayres.....
Mrs. Sowerby.....Wuchang.
Miss Josephine H. Roberts.....Shanghai.
Miss Martha Bruce.....
Miss Esther A. Spencer.....
Miss Sarah E. Lawson.....
Miss Wong.....
Also fifteen Candidates for Holy Orders, and thirty-one
Catechists, Teachers, etc. (Natives.)

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris.....Osaka.
The Rev. Wm. B. Cooper.....(In the U. S.)
The Rev. Clement T. Blanchet.....Tokio.
The Rev. Theodosius S. Tyng.....Osaka.
The Rev. John McKim.....
The Rev. E. R. Woodman.....Tokio.
Henry Laning, M.D., Missionary Physician.....(In the U. S.)
Mr. James McD. Gardiner.....Tokio.
Mrs. Cooper.....(In the U. S.)
Mrs. Blanchet.....Tokio.

* P. O. Address, care R. A. Sherman Monrovia, Liberia.

† These six are not supported by the Board.

† Not now in active work.

JAPAN—(Continued.)

Mrs. Tyng.....Osaka.
Mrs. Quinby.....(In the U. S.)
Mrs. McKim.....Osaka.
Mrs. Woodman.....Tokio.
Mrs. Gardiner.....Tokio.
Miss Belle T. Michie.....Osaka.
Miss Margaret L. Mead.....
Miss Sarah L. Riddick.....Tokio.
Also three Candidates for Holy Orders, and fourteen Catechists,
Teachers, and Bible Readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends
out of the appropriation of the Board of Managers:

The Rt. Rev. J. THEODORE HOLLY, D.D., Bishop of the Church
in Haiti, Port-au-Prince.

The Rev. St. Denis Bauduy.....Port-au-Prince.
The Rev. Pierre E. Jones.....Jeremie.
The Rev. Charles E. Benedict.....Anz Cayes.
The Rev. Louis Duplessis Ledan.....Torbeck.
The Rev. Alexander Battiste.....Port-au-Prince.
The Rev. Francois J. Brown.....Gros Morne.
The Rev. H. Michel.....Trianon.
The Rev. Jean J. Constant.....Buteau.
The Rev. Sadrach Hernandez.....(In the U. S.)
The Rev. Theodors F. Holly.....Port au Prince.
The Rev. S. U. L. Bastien.....Acoul.
The Rev. Daniel Michel.....Petit Fond.

There are besides, two Presbyters, twenty Lay Readers and
Catechists, eighteen Day-school Teachers, and twenty-
six Sunday-school Teachers, who receive no sup-
port, at least from the United States.

MEXICO.

The following Clergy and Lay-workers of the Church in
Mexico (except where otherwise indicated) receive stipends out
of the appropriation of the Board of Managers:

† The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the
Mexican Branch of the Church in the City of Mexico.*

The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of
Cuernavaca.

The Rev. T. Valdespino, M.A.....Mexico.
The Rev. J. Maruri.....
The Rev. J. L. Perez.....
The Rev. Piquinto Orhuila.....Jocuitingo.
The Rev. Luis Canal.....Mexico.
The Rev. Jacinto Hernandez.....
The Rev. Joaquin Hernandez.....
The Rev. Jose M. Gonzalez.....Theological Seminary, "
The Rev. Carlos E. Butler....."
The Rev. Prof. J. Medina....."
The Rev. J. Ruiz....."
The Rev. J. Ramirez Arellano.....Cuernavaca.
The Rev. E. Lopez.....Valley of Mexico.
The Rev. A. Carrion.....Nopala.
The Rev. I. Bustamante.....Mexico.
The Rev. J. Linares.....
Mr. A. E. Mackintosh, Business Agent*.....
Prof. J. Marroqui.....Theological Seminary, "
Mr. F. Villegas.....Puebla.
Mr. J. Ramirez, Lay-reader.....Jocuitingo.
Mr. J. Flores, Lay-reader.....San Pedro Martir.
Mr. H. Lozada, Lay-reader.....Tetela.
Mr. M. Bejarano, Lay-reader.....Cuernavaca.
Mr. F. Puerto, Lay-reader.....Atzacala.
Mr. P. Bonilla.....Puebla.
Mrs. Herman Hooker.....Girls' Orphanage, Mexico.
Miss Clench....."
Miss Anna Grut*....."
Miss Alcantara, Teacher....."
Miss Ruiz, Teacher....."
Mr. J. Trujillo, Principal.....Cathedral Boys' School, "
Mr. P. Candanoza, Teacher....."
Mr. Ponce de Leon....."
† Mrs. Ponce de Leon....."
† Miss Ponce de Leon....."
Mr. Diego Martinez, Teacher, Girls' School, de la Independencia.
† Mrs. Diego Martinez....."
Miss Candanoza, Teacher....."
Miss Pinto, Teacher....."
Mr. M. Koldan.....Secretary of Bishop-elect of Cuernavaca.
Mr. B. Gomez.....Mexico.
Mr. F. Garcia, Teacher....."
Mr. A. Morales....."
Mr. V. Hernandez, Teacher.....Cuernavaca, Morelos.
Mr. P. Mariaca, Teacher.....Yantepec.
Mr. M. Orhuila, Teacher.....Jocuitingo.
Mr. V. Candanoza, Lay worker.....Mexico.
There are besides, several Candidates for Holy Orders and
thirty-eight other Lay Workers.

* P. O. Address, care Messrs. Watson, Phillips & Co., City of
Mexico.

† Not supported under the appropriation.

Boxes and Parcels for Foreign Missions.

BOXES and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Sec-
retary, 25 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating
contents and value of each package. This information is absolutely necessary for use at the Custom House.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

AUGUST, 1882.

LETTERS FROM CHINA.

ST. JOHN'S, SHANGHAI,

May 17th, 1882.

MY DEAR MISS EMERY :

It seems hard to know where to begin in writing you, after the budget sent by the last mail, but at risk of repetition and to emphasize what we need, I venture on your forbearance.

We need, of course, *men*—one for general work in and about Shanghai, and two, at least, for Wuchang. The ability and spirit being sufficient, the course of study is usually training enough for men.

With women it is somewhat different. General workers rather than teachers are called for by the character of most of our work—always excepting the two ladies asked for to teach the College preparatory youths English. Good sound health is a prime requisite. Want of health brings scant work, or such wear and tear, if full tale be given, that the race run is very short. Next comes the right spirit—love of God and man—shown in the willing mind to work in any and every way and to come down to those who need to be brought up by slow degrees to our level. Then some experience or training, that shall have proved both health and spirit, and given direction of application and the knowledge of ways and means. Skill at languages and teaching is not essential as these others seem to be. One lady of marked accomplishments would suffice for that special line, and much hard work would remain for those others, few or many, who would humbly set to do what the heart and hand find in this region of darkness and woman's degradation.

We must perforce go slowly to do a perfecter work, but we need to begin and push on steadily if it is to be done in our

day, and when undoubtedly the field is ripening for the work. Men and women among the natives are getting ripe for guidance and leadership, and we are too busy keeping things going even half-way, to take up the new work. We are weak almost to desperation at this very time, and should the summer weaken us, I do not see how we could stand it, and two years is scant time to get new comers into harness even for simple work.

Yours very sincerely,

WM. J. BOONE.

ST. JOHN'S COLLEGE, SHANGHAI,

May 8th, 1882.

MY DEAR MISS EMERY :

. . . What we really want to do, and ought to do, is to find a woman of age and character and experience, who will undertake the care and training of at least five younger women, say, women anywhere from twenty-four to thirty years of age; two of them to train for evangelizing work, two to go into St. Mary's Hall and one for a Foundling Asylum. The older lady need not devote herself to the language, the others *must*, and a lack of success in learning it would almost ruin their influence; quite so, with the evangelists. . . . Miss Fields is of the opinion that women of the age mentioned are better able to acquire the language, and with training in the field and working under definite instruction, youth would not so much matter. . . .

Let us have a woman thoroughly consecrated to the work, as a foundation, with good common sense, a kind sympathetic heart, a knowledge of human nature, and *tact* in managing and directing people, and good intelligence, and with a corps of

young women, also with consecration and zeal and common sense—never mind so much about the experience, but mind a great deal about tractability and willingness to submit to superiors—and I believe, with such a band of workers, in eight or ten years we should have a power in our Mission such as it never has had yet.

At all our stations—and we expect every year to increase the number—we ought to have and must have women at work. The way to do it is to have at St. John's a training school for women, and these women to be stationed for a longer or shorter time wherever our Mission has a chapel and preaching and schools. The foreign Bible woman should visit every one of these stations twice a year. These visits would take only three months in the year; six months then could be given to training women at St. John's, and three to getting rest and change absolutely necessary to good work. That is a hint as to how evangelistic work can be carried on.

Yours,

HENRIETTA F. BOONE.

WUCHANG, CHINA, May 15th, 1882.

MY DEAR MISS EMERY :

I can readily understand the feelings of the members of the Woman's Auxiliary, and could quite forgive them even for thinking that there has been needless delay in pushing on this work.

Perhaps you will understand more clearly why the Woman's Hospital has not been built, if I write you just what has occurred to prevent since my arrival here on March 1st, 1881.

At that time the foundations of the church had been laid and work fairly begun. In the following July such progress had been made that we hoped it would be finished by the middle or last of August. The Bishop then asked me to furnish my plan, that we might talk it over and submit it to the builders. This was done, and upon the very day of the Bishop's illness the builder came to give his bid.

A few days after I accompanied Bishop Schereschewsky to Shanghai, and was there detained by the Standing Committee until the return of Dr. Boone from Japan, about October 1st. While there we discussed the building of the Hospital, and as they were thinking of removing the Jane Bohlen School to Hankow, they proposed my taking the school-house for the Hospital, in case the transfer could be made. Both Mr. Boone and myself have written to the rooms on this subject, and a few mails hence hope we may receive an answer. If, for any reason, it should be unfavorable, I will, of course, begin to build at once on the ground purchased for the purpose, and will write you the plans and progress we are making.

. . . I understand your position as Secretary of the Woman's Auxiliary, and that to be just you must look on the Missionary as well as the home side of the question. Nor am I surprised that you should be anxious for results. I trust you may not have to wait much longer.

With very kind regards,

Most sincerely yours,

W. A. DEAS.

A JAPAN MAIL.

No 14 CONCESSION, OSAKA, JAPAN,
May 6th, 1882.

MY DEAR MISS EMERY :

I BELIEVE I wrote you before that I am now living with Mr. and Mrs. Tyng at No 14, Mr. and Mrs. McKim and Miss Michie and the boarding pupils of the girls' school being about as many people as No. 6 can accommodate. Mr. Morris still occupies the Japanese house where he and Dr. Laning lived before the doctor went away.

I have been busy all winter teaching in the girls' school and trying to learn Japanese. I think I have been more successful in

the former than in the latter. The language is very difficult indeed, though I like the study of it very much. This week I have also been teaching Mr. Tyng's class in the boys' school, and have enjoyed it greatly. The boys are so bright, and most of them speak very good English, though I presume their vocabulary is limited.

Our Language Club, of which I wrote you before, will be broken up during warm weather, but I hope the meetings will be renewed in the fall.

Most of the Missionaries are musical, and every two weeks we have a Choral. This,

with occasionally a Missionary party, is the only source of amusement we have at Osaka. However, we are to have a recreation ground in time. Each one has his or her work to do, so there is really very little time for recreation; still, I think we all feel the truth of the old saying, "All work and no play."

Japan seems to me a charming place to live in, though I think its beauty much overrated. As I have not travelled here extensively however, perhaps I should not express myself too freely on this point. Certainly I found Otsu on Lake Bura a lovely place when I went there a few days since with some of the English Missionaries.

We took the nine o'clock train from Osaka, and in an hour and a half came to Otsu. The town is very much like all Japanese towns, composed of small low dark houses and narrow streets. Lake Bura and the surrounding scenery make the beauty of the place.

Passing this village we directed our steps towards a temple standing on a hill. There we found a secluded spot where we ate our luncheon, and afterwards sat where we could command a fine view of the lake, and rested until three o'clock when we took the train back to Osaka. We enjoyed the little trip very much, and felt quite refreshed and ready for work again the next day.

We have been much interested in watching the building of the new chapel which is to be opened next Sunday. The progress made by the carpenters from day to day has sometimes seemed very small, as the Japanese work so slowly. But at last it is all completed except the finishing touches. These consist chiefly in clearing away the debris, laying the mats and arranging the furniture.

The floor of the body of the church is raised a little, and on this will be spread the Japanese mats. Here the natives can sit after their own fashion, and be more comfortable than on seats. Around the sides, near the windows, there will be seats for foreigners. Mrs. Tyng and I have worked on canvas some kneeling stools to go in front of the chancel rail. There are three, each five feet in length and about a foot wide. The colors are dark red, gray and black, with a very little yellow.

The wood of which the furniture is made is light in color and very pretty. I have

been allowed the privilege of giving the Font. The new organ came to-day, just in time for the Service, which we hope will be a sweet and holy blending of song and thanksgiving.

The Hospital will not be begun, I suppose, until Dr. Laning returns. The site is a beautiful one, and being a corner lot, seems well adapted for a building of the kind.

Monday. As the mail does not go until to-morrow I thought I would leave my letter until to-day, and then write you something of what we did yesterday at the new chapel. In the morning Mr. Tyng and Mr. McKim read Service, and Mr. Morris preached. There was a much larger congregation than usual. In the afternoon there was Evening Prayer, and Mr. Morris baptized our Japanese teacher, Mr. Nakamura, and his wife. In the evening the church was quite filled, and the porch was crowded with those passing, and, attracted by the novel scene, prompted to stop a while. Some remained during the whole Service, others stayed only long enough to satisfy their curiosity. Mr. Tyng had the Service alone, and his sermon was listened to with strict attention. I have heard to day that many of the Japanese were much pleased. Mrs. Tyng played the new organ, the tone of which is very good indeed. The church looks very pretty at night.

It seems to me very desirable to make things attractive in appearance to the Japanese. Surely money is well expended that is used in adorning our churches in this heathen land. The Japanese seem to have a keen appreciation of the beautiful, and although many of their things seem crude to us, on the whole, considering their circumstances, I think it will be generally conceded they have better taste than most of the foreigners who visit their shores.

It seems to me that beautiful things have a great power for good in the world, that it is elevating to look on what is lovely. And so let our churches be made tasteful and pretty as possible, always aiming to preserve harmony and beauty, as symbolical of that future Home the knowledge of which we come to reveal, whose perfectness is beyond human conception, and which we can hope to reach only by trusting in the perfect SAVIOUR Who will completely forgive our

transgressions and make us heirs of the inheritance above.

Yours sincerely,
MARGARET L. MEAD.

OSAKA, JAPAN, April 29th, 1882.

MY DEAR MISS JAY :—

. . . I wish I could fully express my thanks for the kind interest taken in my work by the good ladies at home. The school seems to be more flourishing now than since I have known it; I hope that many souls through it may be brought to know the only true way. When little children are given to us, they are baptized into the Church at once, but those old enough to judge for themselves are prepared for Baptism, and only receive it when they earnestly desire it. Three little ones were baptized New Year's evening, and I hope the contracts can be finished in time to have the six new ones baptized Whitsun Day. Two of the six have been completed, and the little ones are with us now. Contracts for the other four are in progress. You can have no idea how very slow these people are in whatever they do, there is always so much ceremony to go through. The laws seem very complicated too. The two Japanese who make out the contracts are so exceedingly careful about everything being exactly right. The lady once said to me that it would be very wrong to misapply the money sent by the kind American ladies, and therefore she would not make any contracts until all things could be properly arranged to make them secure. This lady and her husband are truly devoted working Christians; I wish we had more like them. She goes with Mrs. McKim and myself into the city to the woman's meetings we hold once a week, and assists us in the Bible teaching. She is a dear good woman; I am truly very fond of her. Her health is not good, but she never seems to think she can do enough for the work. Just now she is quite ill. I miss her so much. She is one of the best friends I have. When I was sick she nursed me so devotedly; I can never forget how kind she was. She and her husband are Dr. Laning's assistants. The husband was his teacher, the wife nurse among his patients. I have known very few nurses better than she. . . .

Very affectionately your friend,
BELLE T. MICHIE.

CONCESSION, No. 6, OSAKA, JAPAN,
May 8th, 1882.

MY DEAR MISS EMERY :

I wish you would thank the ladies for their kindness in taking so much trouble about the worsteds. I shall write to them as soon as I receive the packages and can tell more about them.

I fancy you were joking about our decorative art school, but really you do not know how near the truth you were.

Mrs. McKim has kindly taken charge of the music and fancy work departments, and some of her music pupils play very nicely indeed, so that they can play in church. One little girl, O Kisa san, is a nice little pianist, and what is still more remarkable for a Japanese, she has taught the girls to sing very well, so they form a very good choir.

The pupils in embroidery and other fancy work are wonderfully bright, and make some beautiful things. The materials which have been sent out and which I hope to receive soon will enable the classes to go on, for they have been, for want of materials, compelled to stop work for a while.

I am now assisting Mrs. McKim a little in the meetings she has with the women. I have no doubt they will do much good. At the last meeting a woman who had attended twice, said a friend of hers, wished to study the Bible and not learn the fancy work to which part of the time is given, and hoped we would be willing to teach her. This was encouraging, for we had feared the learning foreign work was the only attraction for them. They always appear very much interested in the talks about the Bible, but Japanese politeness would require them to seem so, whether interested or not.

The Japanese are to me the most contradictory people in the world, so full of all sorts of heathenish superstitions and yet so much like civilized nations in many things. I can rarely have the same opinion of them through two consecutive weeks. They are very attractive, however, in spite of all their faults, so very quick and bright. The children are very bright little creatures and when dressed out in their best clothes, which are always of gay and varied color, they look like bright plumaged birds.

I must not forget to mention the new Church of Our Saviour which is on the same lot with the boys' school, a much cooler spot than its old situation. The girls

go to Service there in the morning, in the afternoon Mr. McKim has Sunday-school and Woman's Bible-class in the school chapel at three o'clock, and at seven Evening Prayer and sermon. This is very nice for the school, as the girls cannot go out after dark, it being contrary to Japanese custom.

The school is now going on very nicely indeed. Within the last three weeks two new girls, one three years old and one eight, have been received on scholarships, and we are trying to make arrangements to receive four others very soon, which will fill up the list of sixteen scholarships.

Yours very truly,
BELLE T. MICHIE.

NO. 6 CONCESSION, OSAKA, JAPAN,
May 9th, 1882.

MY DEAR MISS EMERY :

We have lately begun a work here among the women in Osaka. We have had now four meetings at the house of Mr. McKim's teacher, Mr. Nakamura. His wife says that many women of her acquaintance have expressed a desire to attend but are prevented by various causes. Some have family cares which keep them at home. Others have heard that we practise witchcraft, and are afraid to come although very curious about us. At our last meeting there were six Japanese women present.

We (Miss Michie always goes with me) gave the usual lesson in knitting and embroidery, and then Mrs. Ozawa read from one of the Gospels a few verses, and explained them. I have not been strong enough to study until lately, and cannot speak enough Japanese yet to give instruction in Christianity, so I do what I can in the way of attracting people to the meetings by teaching embroidery, etc. This meeting of course is for the purpose of bringing in the heathen women, and I hope it will grow into something in time. It is very hard to tell whether we produce any effect upon the minds of these women or not. They have so much manner and show so little of what they really feel. There is one woman, a lawyer's wife, who seems very bright—to use a familiar expression, she is as "*quick as a flash*"—and a pretty woman, but I am afraid she is inclined to be sceptical. They are all very interesting and attractive people,

but so unsatisfactory because of their polite deception. One hardly knows when to believe them.

We are just organizing another meeting for those who are already believers. The object, as they say, is to strengthen their faith, and fit them for giving the reason of it to others. I hope there may be some results to report from it.

I wish very much some lady could be sent out to do this kind of work exclusively. I cannot give the time to study that I ought to give to fit me for the work; nor, I think, can any married lady. All that I can do now is to keep the meetings in operation. Mrs. Ozawa is very efficient in her Bible teaching, but she labors under a disadvantage in being unable to use English Commentaries and other English books which would be very useful to her if she could read them.

On Sunday last we had the first Service in the new Mission Church of Our Saviour. The church is quite a pretty one, having been originally planned, I think, by Mr. Gardiner, and superintended in the building by Mr. Tyng. The workmen need a good deal of supervision, partly because of their ignorance of our styles of building, partly because of their strong inclination to cheat whenever they have the opportunity.

The new church is well situated to attract passers-by, and the congregations Sunday were quite large. In the afternoon Evening Prayer was said, and Mr. McKim's teacher and his wife were baptized. At 7 o'clock we had Service here, Mr. Nakamura preached, and our little chapel was quite crowded. At 8 o'clock Service was again held in the new church, Mr. Tyng preaching.

There is to be nightly preaching now for eleven nights. Last night Mr. Dening, of Hakodate, preached, an hour and a half, on the evidences of Christianity. The congregation was large and attentive. Our cook, who is one of the better class of people here, remarked that it was a very fine sermon, but too learned and deep for the comprehension of women and coolies, which shows that he regards women just as most of the Japanese do, of very inferior intellectual calibre, classing them with coolies.

Sincerely yours,

NELLIE C. MCKIM.

No. 26 CONCESSION, TOKIO,
May 18th, 1882.

MY DEAR MISS EMERY :

. . . They tell me that I am more fortunate than any Missionary of our Mission has been before, in having a house to come to on my arrival.

As Mr. and Mrs. Cooper left No. 26, Miss Pitman (now Mrs. Gardiner) took it, and kindly took me in. My room is quite a good size and at this season comfortable, but I am told gets no breeze in summer and no sun in winter. But sometime, in the dim future, we will have the girls' school, and then maybe I can catch the sunshine.

Mrs. Gardiner I trust will live there too, as she hopes to continue her interest in her work; and I truly hope that she may, as we both feel that we can work together harmoniously for the good of the school.

The buildings in the Mission are beginning to look up; that is, the boys' school and Mr. Blanchet's house will be very nice when

completed. No. 26 is a large brick building, every room in which, I think, leaks. The plaster absorbs the rain and we do not get wet, but when the plaster falls, what kind of time will we have then?

The Woodman's live in a very nice house, but it does not belong to the Mission. The house the Blanchet's occupy at present is about to ruin the health of the entire family, and the doctor has ordered them to leave it.

Mr. and Mrs. Gardiner are away for a little while, and I am quite alone at night, but for *Taro*, Mr. Gardiner's dog. Mrs. Woodman offered to take me until the Gardiner's return, but I only take my meals with her, thinking it better to sleep here. The Woodman's, like everybody else, have been very kind to me, and I think I shall love my work and be happy in my new home. I think Japan the most beautiful spot on the face of the earth. . . .

Yours affectionately,

S. L. RIDDICK.

A WORD FROM AFRICA.

CAPE MOUNT, LIBERIA,
May 9th, 1882.

MY DEAR MISS EMERY :

. . . It is difficult to give you, on paper, an idea of all the little and strange items which fill up our days of Mission life. Lately, since I have gained a little strength, I have been out with Mr. McNabb on his visits to the native villages around us, and am much pleased with the civility of the natives, as well as the readiness with which they listen to the story he comes to tell.

Sunday, a week ago, we visited Tosa, several miles up the Lake near us, and found a blacksmith at work, making cutlasses, seemingly regardless of the day. Mr. McNabb asked if he knew the day, to which he replied he did, "but our fashion be not like your fashion." This gave Mr. McNabb an opportunity of telling him of the superior commands of our Maker and the sufferings of our Blessed Saviour. He and many others gathered around, listened most attentively,

and apparently with pleasure, and in the end promised to observe the day and do no more work.

We see and hear much that is interesting of the character and disposition of the African in going out to them in this way. They *never* seem unwilling to believe Bible stories, which I think is very striking and encouraging.

You should have been with us at Christmas to see the joy of our children over a very poor tree which I got up for them. The house in which it was, was too small, but the ladies' nice presents made a good show, and the children were wild with delight over the pretty things and "good chop" provided for the occasion. I wanted to send you a letter at the time, but was ill and broken down.

With sincere friendship,

Yours truly,

E. D. McNABB.